Al-Kashf wa Al-Bayān ʿan Tafsīr Al-Qurʾān

Volume 25

Unveiling and Elucidation
Of The Qurʾān Interpretation

Al-Kashf wa Al-Bayān ʿan Tafsīr Al-Qurʾān

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(d. 427 AH)

Volume 25

Surah (At–Tur)

It's a Makkan surah (meaning it was revealed in Makkah) it consists of: Forty-seven verses in Almadinah font, and Makkan font, and eight in Al Basri font, and nine in al-Kūfī and Al-Shami.

They differed in the two verses: al-Kūfī, Al Basri, and Al Shami counted: "By the Mount" while al-Kūfī, and al shami counted: "The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing." noting that the surah's words amount up to three hundred and twelve, words while the number of letters is one thousand five hundred letters.

[2868] Abu al Hasan al-Fārisī reported that: Abu Muḥammad ibn Abi Ḥāmid reported that: Abu Ja'far Muḥammad ibn al-Ḥasan al-Iṣfahānī reported that: Al-Mu'ammal ibn ʾIsmāʿīl reported that: Sufyan al-Thawri reported that: Aslam al-Munqari reported that 'Abdullah ibn ʿAbd al-Raḥmān ibn Abzi, reported that his father, reported that Ubayy ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah Said: **((Whoever recites Surah and At-Tur Allah, the exalted will certainly secure him from his torment and to bless him in His Paradise)).**

In the name of Allah, the Most Gracious, the Most Merciful

"By the Mount" (Qur'an 52:1),

Every mountain is referenced as At-tur but the Almighty meant here the mountain of At-tur, on where Mūsā (peace be upon him) was spoken to, in the sacred valley, the mountain is situated at Madyan, and is referred to as Zubayr.

Muqātil Ibn Ḥayyān said: There are two At-Tur mountains, the first known as tina (an Arabic transliteration of the word fig or altteeni) and the other zeita (an Arabic transliteration of the word olive or alzzaytooni) because figs and olives grow therein.

"And by the Book Inscribed" (Qur'an 52:2),,,

meaning as it was revealed the written book.

"In parchment unrolled" (Qur'an 52:3)

meaning the journal, commentators differed in what the parchment means, al-Kalbī said: It consists of what Allah the all Able wrote with his hand to Mūsā (peace be upon him) from the Taurah and Mūsā (peace be upon him) heard the creak of the pen, and whenever the pen passed by a place of the parchment it breached the other side, it was a book with two sides.

It is said: It means the Tablet Preserved.

It is said: It is the Diwans (records) of the Keepers, in which the deeds of the sons of ʾĀdam are proven, and on the Day of Resurrection a record wide open will be brought forth, and sons of ʾĀdam will be given their records of deeds in either their right hands or their left hands: "We shall bring out for him a scroll, which he will see spread open." (Qur'an 17:13)

Then; the Almighty revealed: "and when the scrolls [of men's deeds] are unfolded," (Qur'an 81:10).

It is said: It may cite the records/scrolls that Allah the Almighty wrote for His angels in heaven to read what lies therein, and is bound to occur.

It is said: It is what Allah the Almighty wrote in the hearts of those devoted in faith, as it was revealed in the following verse: "For such He has written Faith in their hearts" (Qur'an 58:22)

It is said: It is what Allah Almighty wrote the creation of the beginning and the end.

"And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels)" (Qur'an 52:4)

means the house frequented by its and Habitants and visitors.

It is said: Because the house is frequented by the servants of Allah, and it is a house in the seventh heaven, parallel to the throne,,, in front of the Ka'bah', known as: Ad-Darrah, , which is sacred in heaven like the sanctity of the Ka'bah', on earth, it is visited every day by seventy thousand angels, circumambulating it and performing prayers [around it], and never returning therein,, and there stands an Angel known as: Razin (as a doorman)

It is said: The frequented house was from Paradise and was carried to earth for ʾĀdam (peace be upon him), and then raised to heaven during the flood.

It is said: It was ʾĀdam (peace be upon him) who built it, then the house was lifted to Heaven in time the flood occurred.

It is said: It's from the sixth heaven

It is said: It stands in the fourth heaven towards the Kaaba.

In the hadith of al-Isra'a, the messenger of Allah said: **((when I was taken up to the seventh heaven. Jibrīl asked for the (gate) to be opened. It was said: Who is he? He said: Jibrīl It was said. Who is with thee? He replied: Muḥammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur))**

[2869] Al-Husayn ibn Muḥammad ibn al-Hasan ibn Ja'far, reported that: Hārūn ibn Muḥammad ibn Hārūn reported that: Ibrahim ibn Al-Husayn ibn Dizil reported that: Mūsā ibn ʾIsmāʿīl reported that: Sufyān ibn Nasheet reported that Abu Muḥammad reported that Ibn al-Zubayr, reported that 'Aisha (may Allah be pleased with her) said: The Prophet sought Makkah and 'Aisha wanted to enter the house, – meaning: At night – the Banu Shaiba' aided by their kin, the Banū 'Abd ad-Dār tribe told her: Entry therein is prohibited at night, but should you wish O 'Aisha, should you wish, we'll let you in at day,, and we'll clear it for you, , she feared she was prohibited entry therein, so she sought the Prophet (PBUH) who said in turn: **((It is for no man to seek entry at the house at night, , this Ka'bah' is in front of the Baitul Ma'mur that is in the seventh heaven, , everyday, seventy thousand angels visit it circumambulating it and performing prayers [around it], and never returning therein until the Day of Resurrection, for, if a stone falls,, it will fall on the back of the Ka'bah', but you and your companions can set off and pray at the stone))** So when the morning sun shined, she said: I entered therein, in spite of those who prohibited me entry. (1)

(1) [2869] The assessment of the reliability of the chain of transmitters:
It includes Sufyān bin Nashīṭ; authenticated. It includes also an anonymous narrator.
The authentication of Ḥadīth:I found him cited only by the Author

[2870] Al-Husayn ibn Muḥammad reported that: Hārūn ibn Muḥammad reported that: Muḥammad ibn Abdul Aziz reported that: Kathir ibn Yaḥīā ibn kathir reported that: My father reported that, Amr reported that Al Hasan said of the aforementioned verse: "And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels)" he said: Allah means the Ka'bah, often frequented by man (for Allah frequents His house by) six hundred thousand visitor yearly, , and if people are unable to comply, Allah the ,Almighty will fulfill his promise and sanctify it with angels) and it is the first house Allah the Almighty erected on earth to be worshiped therein. (1)

"And by the roof raised high (i.e. the heaven)." (Qur'an 52:5)

Meaning the sky, which he named as a roof for it resembles one when compared to earth, as it is said when depicting houses, it resembles also the following verse: "And We have made the heavens as a canopy well-guarded" (Qur'an 21:32).

"And by the sea kept filled (or it will be fire kindled on the Day of Resurrection)." (Qur'an 52:6)

Mujāhid, aḍ-Ḍaḥḥāk Shamir ibn Ateyya, , Muḥammad ibn Kaʿb, and Al-Akhfash all said: It means the burning hearth , full of rays of light, and filled with flames from which it was derived the word fire pit/infernal: And that's the reason why it was called filled, this interpretation is evidenced by the following hadith: ((**that sea shall not be ventured unless by a pilgrim or an umrah performer or a mujahid for the sake of Allah, for under the sea is fire, and under the fire is another sea and under the sea lies fire**)).

He also said in another Hadith: ((**Lo! the sea is consisted of torrents of fire**))

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(1) [2870] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find. Yaḥyā bin Kathīr is a weak narrator, and ʿAmr bin ʿUbayd was a propagator for his irreligious innovation.
The authentication of Ḥadīth:
Al-Māwardī cited it in *An-Nukat wa Al-ʿUyūn* (The Beneficial Notes and Best Interpretations), 05/378, summurizing Al-Ḥassan's statement.
see: *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/60.

Sa'id ibn al-Musayyib reported that ʿAliyy (may Allah be pleased with him) told a Jewish man: Wherefore art Hell (jahannam)? He replied: At the sea, he added: It's in my intuition that you're a benevolent man, and a sincere one, then he recited: "And by the sea kept filled (or it will be fire kindled on the Day of Resurrection)." (Qur'an 52:6)

and

"When the oceans boil over with a swell" (Qur'an 81:6).

These stories were evidenced by what was narrated in the aforementioned Hadith that Allah the all Able maketh seas of fire on the day of resurrection, thus using it as an igniter for hell flames.

Qatada said: "Almasjoori" (an Arabic transliteration of the phrase kept filled) meaning filled

Ibn Kaysan said: Whose water is amassed in kind, lubayd said in the same context:

Meaning:

They interposed, revealing hidden secrets,

Their closeness like interlocked fingers, complete.

An-Namr ibn Tulab added:

When it desires, it ascends, veiled in secrecy,

Surrounded by springs and the celestial canopy

While Abu Al Aliyah said: It refers to dry lands that has been uncultivated until its water is completely drought, and it was reported by Atiyah, and Dhul-Ramah the poet from Ibn Abbas - may Allah be pleased with them.

[2871] Abu 'Abd Allah Al- Husayn ibn Muḥammad ibn al-Husayn ibn Al-Dīnawarī, reported that: 'Ubayd Allah ibn 'Abd-Allah Abi Samra reported that: Abu Bakr 'Abd-Allah ibn Sulayman ibn al-Ash'ath reported that: Abu Ja'far al-Sudusi reported that: Al-Asma'i reported that Abu 'Amr ibn al-'Alaa, reported that Dhul-Rama, reported that Ibn 'Abbas (may Allah be pleased with them) "And by the sea kept filled (or it will be fire kindled on the Day of Resurrection)." meaning the empty, he said: A bondmaid went out seeking water then she returned saying: That the well is Masjūrun (an Arabic

transliteration of the word empty) meaning: Empty, Ibn Abi Dāwūd said: Dhul-Ramah has no word except this. (1)

ʿAliyy reported that Abu Talha reported that Ibn 'Abbas (may Allah be pleased with them) said: Masjūrun: Means locked away

Ar-Rabiʾ ibn Anas said: It refers to a fresh item mixed with salt.

[2872] Ibn finjawyh reported that: Mukhallad ibn Jaʿfar albāqirḥayy reported that: al-Ḥasan ibn ʿlwyh reported that: ʾIsmāʿīl ibnʿīsā reported that: Isḥāq ibn Bishr reported that: juwayber reported that aḍ-Ḍaḥḥāk, thus did, Muqātil ibn sulaymān report the same from aḍ-Ḍaḥḥāk who in turn reported that al-Nazzal ibn Sabra reported that ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) that he said in the "Albaḥru almasjūrun" meaning the filled sea: It is a sea that runs under the throne (Allah's throne) its, depth resembles the space between the seventh heaven and the seventh earth, and it contains a thick water called the sea of animals: For it rains on the graves of the salves of Allah for forty mornings prior to the first sounding of the trumpet, , and lo! out of their graves towards their Sustainer will they all rush forth! (2)

"Verily, the Torment of your Lord will surely come to pass," (Qur'an 52:7)

meaning it will assuredly come down on those who deserve it;

"There is none that can avert it" (Qur'an 52:8)

meaning there is none that can avert it, from such [a deserving one].

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(1) [2871] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/146, and attributed it to Ash-Shīrāzī in *Al-Alqāb* (Surnames), through Al-Aṣmaʿī on the authority of ʾAbū ʿAmr bin Al-ʿAlāʾ on the authority of Dhū Ar-Rimma on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father.

(2) [2872] The assessment of the reliability of the chain of transmitters:
It includes Juwaybir who is extremely weak, and Isḥāq and Muqātil are both liars.
The authentication of Ḥadīth:
See *Al-Wasṭ* (the Medium),, Al-Wāḥidī, 04/175; and *Maʿālim At-Tanzīl* (The Revelation Signs) , Al-Baghawī, 07/386.

Jubayr ibn Muṭʿim (may Allah be pleased with him) said: I sought Medina to speak to the Messenger of Allah about the captives of the battle of Badr, , I reached my destination while he was praying the Maghrib prayer with his companions (Aṣ-ṣaḥābah) , his voice came out of the mosque, and I heard him recite: "By the mount!" until he reached: "Verily, the Torment of your Lord will surely come to pass, There is none that can avert it"

It teared my heart apart and the first thing that entered my heart was Islam, so I became a Muslim for fear of the descent of torment, for I wouldn't think that I would rise from my place until Allah's wrath falls on me.

[2873] Abu 'Abdullah ibn fanjuwayh reported that: Abu Bakr ibn Malik reported that: Abdullah ibn Ahmed ibn hanbal said: Zahdam ibn al-Ḥārith almkyyi reported that ibn Raja' almkyyi reported that Hishām ibn ḥssān said: I set out with Mālik ibn Dīnār seeking Al-Hasan, we reached his council, that we found a man reciting Surah (At-Tur), then when the reciter reached the following verse: "Verily, the Torment of your Lord will surely come to pass, There is none that can avert it" Al Hasan wept and his companions all shed tears in turn,, then Mālik was perturbed, until he fainted. The verse as a whole is in a state of Jarr due the effect of the oath clause and its complement: "Verily, the Torment of your Lord will surely come to pass," (1)

"On the Day when the heaven will shake with a dreadful shaking," (Qur'an 52:9) Meaning it rotates like a millstone, and it twirls with its people as a ship spins with its residents and ripples at each other.

The commentators' statements differed:

Ibn 'Abaas (may Allah be pleased with him) said: It rotates.

Qatada said: It turns around.

Ad-Ḍaḥḥāk explained: It circles.

While 'Aṭā' al-Khurāsānī said: Their parts ripple at each other.

Qutrub said: It is disturbed.

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(1) [2873] The assessment of the reliability of the chain of transmitters:
Weak ʾIsnād. It includes Zahdam bin Al-Ḥārith whom is criticized by some scholars of Ḥadith.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/62.

'Atiyyah said: It varies

Al-Mu'araj said: It metamorphs.

Some of them said: It transforms

Al-Akhfash said: Trundling along the path.

They are all close, and the origin of the aforementioned rotation consists of turmoil and difference.

Rubah said:

The ink-stained edges bear the mark of toil,

The eagle's watchtower, the neck's sacred coil.

means: Suffering from tight Brachialis

"And the mountains will move away with a (horrible) movement." (Qur'an 52:10)

meaning the mountains shall fly hither and thither moving with a great motion, becoming scattered dust, this is the Day of Resurrection.

"Then woe that Day to the beliers" (Qur'an 52:11)

Woe then, it's a word, said to those perishing or getting annihilated the letter faa was employed as a figurative style referring to terrible chastisement [will come], on that day to the deniers, of the messengers,

"Who are playing in falsehood" (Qur'an 52:12) meaning while they are oblivious, ignorant, foolish, and inattentive

"The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing" (Qur'an 52:13)

meaning thrust down: Meaning They are being pushed and annoyed with inconvenience,: Pushing with annoyance, for that the keepers of Hell cuff their hands to their necks and binding their foreheads to their feet, and then pushes them to Hell fire, on their faces they are thrown, falling, smoldering in entirety,,,, Abu Raja` al-'Attardi, and Muḥammad ibn al-Sumayfa' read: "The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing." (Yawma yudaAAAAoona ila nari jahannama daAAAAan) reading the Arabic word daAAAAan as Duʿāʾan meaning as they were called upon, for when they approach Hell fire, the keepers of hell tell them:

"This is the Fire which you used to belie" (Qur'an 52:14)

"Is this magic ..." (Qur'an 52:15)

Afasihrun (an Arabic transliteration of a word meaning the question is this magic?) the letter Alef at the beginning of the word means: Bashing and reprimand. "or do you not see?".

"Taste you therein its heat..." (Qur'an 52:16)

meaning enter hell and endure the heat thereof.

"and whether you are patient" of the torment that lies therein "of it or impatient of it, it is all the same. "either anxiety or patience "You are only being requited for what you used to do."

"Verily, the Muttaqun (pious) will be in Gardens (Paradise), and Delight." (Qur'an 52:17)

meaning they shall dwell in gardens, living in utter bliss and contentment.

"Enjoying..." (Qur'an 52:18)

Fakiheena (an Arabic transliteration of the word fruitful) meaning it contains yields of fruits, then He used Fakiheena in an accusative form on the circumstantial adverb or the ḥāl.

Abu Ja'far, al-'Araj and Shaybah read: Fkiheena without the letter Alef-meaning: Astonished, and blessed

"in that which their Lord has bestowed on them" meaning: What their Lord has given them

"and (the fact that) their Lord saved them from the torment of the blazing Fire." meaning: He shielded them from the chastisement of Hell-fire.

"Eat and drink…" (Qur'an 52:19)

from the goods that Allah bestowed upon you

"with happiness" in full enjoyment (hanī'an is a circumstantial qualifier, that is to say, muhanna'īna) [as a reward] which is here an adjective employed in the phrase instead of the Masdar (source). means: Eat and drink, blessed are you "because of what you used to do".

"They will recline (with ease) on thrones arranged in ranks" (Qur'an 52:20)

sururin (an Arabic transliteration of the word thrones) a plural, single form saryrun, arranged: They were organized next to each other adjacently, it was said: Elongated on one side.

"And We shall marry them to Houris (female, fair ones) with wide lovely eyes." meaning: We associated them with women with lovely eyes and fairness.

"And those who believe and whose offspring follow them in Faith, to them shall We join their offspring" (Qur'an 52:21)

It was commonly read as" Wātbʿthm" not waittabaAAathum, employing hamzatul wasl, and employing the first letter taa as a geminated consonant, while using the fatha diacritic on the letter Ain and the other taa.

Abu 'Amr read: "W'tbʿnāhm" (an Arabic transliteration of the word follow them) while using the diacritic Kasra der the letter Alef , and the Sukoon above both the letters taa and nun, as it was revealed in the following verse: " and We shall not decrease the reward of their deeds" (alhaqna bihim thurriyyatahum wama alatnahum) so that the speech can be alienated in one pattern, the word: "Their offspring" was read as a plural by Ibn Amer, Abu Haywa, Al-Mughira, Abu Amr, Yaqub Ibn Abi Ishaq,, Al-Jahdari, and ʿīsā, but Abu Amr used the diacritic kasra under the letter Taa in the object of the verb (Mafool bihi) on the while the rest used the letter Taa in a nominative form.

The others read: "Their offspring" using the diacritic damma above the letter taa, Abu hatem, and abu 'Ubayd both chose to employ the damma diacritic above the letter taa, thus reading it as "Dhuryyatuhm" meaning their offspring As for the second, it was read by Naafi', Abu Ja'far, Shaybah, Al `Araj Ibn Amer, Abu Haywa, Al-Mughira, Abu Amr, Ya'qub, Ibn Abi Ishaq, and ʿīsā, by employing a kasra under the letter Taa on the plural, and Abu Hatim chose it while the rest read "their offspring" (Dhuryyatahum) by using the diacritic fatha on the letter Taa on which was chosen by Abu ʿUbayd.

Commentators differed in interpreting the above-mentioned verse as follows: And some of them said: It means: And those who believed ʿand there followed them their descendants, We will make their, mentioned, descendants join them, in Paradise, so that they are in the same degree of reward of their fathers even if their deeds doesn't reach the height of their fathers' deeds, as a

way of honouring the parents by having their children join them so that they will immerse in joy, which is the interpretation of Sa'id ibn Jubayr repoted from ibn Abbas (may Allah be pleased with both of them)

While others said: It means: And those who believed and were followed by their descendants who embraced faith in turn, We followed them their young descendants who did not embrace faith, which is the saying of aḍ-Ḍaḥḥāk, and the narration of Al-Awfi from Ibn Abbas (may Allah be pleased with them).

It is said: It refers to Adults only.

It is said: Rather, it is common for whoever reads the word Dhuryyah (an Arabic transliteration of the word offspring) - without a thod using the letter Alef- it refers to whomsoever resides in your habitations of descendants and members of the same lineage, which is the saying of Abu 'Amr, and whoever reads without a letter Alef because the word Dhuryyah may mean successors as it was revealed in the following verse: "Of the posterity of Adam, " (min thurriyyati adama) (Qur'an 19:58) There is no lineage more great than that of ʾĀdam, in the same context, Abu 'Ubayd read the word "W'tb'nāhm" while employing the letter Kasra under the letter Alef for: "to them shall We join"(alhaqna bihim) and He didn't say: Laḥiqat (an Arabic transliteration of the word followeth) , Because it is more appropriate in the sense given, and the two meanings are intertwined, so Allah the Almighty affirms that He gathers for his faithful servant their descendants, and makes them join in Paradise as He liked for them to be joined in this world, then he maketh them enter Paradise by his unmatched grace and generous acts of mercy and joins their deeds in their parents degrees without decreasing the children from their fathers' deeds anything, that's why He said hereinafter: "and We shall not decrease the reward of their deeds in anything" meaning: and We will not deprive them (read alatnāhum or alitnāhum), [We will not] diminish [them], of anything (min shay'in: min is extra) of their deeds, the letters haa and miim in alitnāhum refer to: "And those who believe", the word alit means: Decrease or deduction

[2874] Al-Husayn ibn Muḥammad ibn ibn 'Abdullah Al Hadithi, reported that: Saad ibn Muḥammad ibn Isḥāq As-Sayrafi reported that: Muḥammad ibn Uthman ibn Abi Shaybah reported that: Jubārh ibn almughallis reported

that: Qays ibn al-Rabīʿ reported that: ʻAmr ibn murrah reported that Sa'id ibn Jubayr reported that Ibn 'Abbas (may Allah be pleased with them) said: The Messenger of Allah Said: **((Allah the almighty lifts the believer's offspring degree to his, even if their deeds were lesser that their predecessors, so that the believers can immerse in ultimate joy))** (1)

"And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything." meaning We didn't deprive the fathers of anything we granted their offspring.

[2875] Al-Husayn ibn Muḥammad ibn Al-Husayn ad-Dainuri, reported that: Ahmad ibn Muḥammad ibn Hasan ibn, ʿAliyy al-Hamadhani reported that: Abu 'Abd-Allah Uthman ibn Nasar al-Baghdadi of barda reported that: Muḥammad ibn Abdul Rahman ibn Ghazwan reported that: Shurayk reported that Salem Al Aftas reported that Sa'id ibn Jubayr reported that Ibn 'Abbas (may Allah be pleased with them) said: He may have reported it from the Prophet (PBUH) who said: **((whenever a man is admitted in paradise, he asketh about his parents, his wife, and s offspring, he is told: They haven't made deeds as good as yours, he replies: I made good deeds for my sake and theirs, then they are commanded to join him in paradise))** then ibn Abbas recited the verse: "And those who believe and whose offspring follow..." (2)

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(1) [2874] The assessment of the reliability of the chain of transmitters:
Weak ʾIsnād. It includes Jubāra bin Al-Mughallis who is a weak narrator.
The authentication of Ḥadīth:
ʿAbdurrazzāq referenced it in *Tafsīr al-Qurʾān* (The Exegesis of the Quran), 02/247, as Mawqūf (A tradition attributed to the Companion) on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father. Al-Ḥākim referenced it in *Al-Mustadrak* (The Completion), 02/509, as Mawqūf (A tradition attributed to the Companion). Aṭ-Ṭabarī referenced it in *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), 27/24, through Sufyān bin ʿAmr bin Murra. Ibn Abī Ibn Abī Ḥātem referenced it in *Tafsīr al-Qurʾān Al-ʿAḍhīm* (The Exegesis of the Holy Quran), 10/3316.

(2) [2875] The assessment of the reliability of the chain of transmitters:
Extremely weak ʾIsnād. It includes Muḥammad bin ʿAbdurraḥmān bin Ghazawān who was forging traditions.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/67.

[2876] Abu 'Abdullah ibn fanjuwayh ad-Dainuri, reported that: Abu Bakr ibn Malik al-Qaṭī'ī reported that: Abdullah ibn Ahmed ibn hanbal said: Uthman ibn Abi Shaybah reported that: Muḥammad ibn Fudayl reported that Muḥammad ibn Uthman, reported that Zādhān, reported that ʿAlī ibn Abī Ṭālib, may Allah be pleased with him who reported that: Khadīja bint Khuwaylid may Allah be pleased with her asked prophet Muḥammad (PBUH) on two of her sons who died in the pre-islamic days (Jahiliyyah) The Messenger of Allah then replied: ((**they're in hell-fire)** he said When he saw unpleasantness in her face he said: **((Should you see their place in the afterlife you would've hated them)),** she added: O Messenger of Allah! What about our deceased boy? He added: **((In paradise))**, then he added: **((For the believers and their offspring are indeed in heaven while the Mushrikun (polytheists/ idolaters) and their successors for sure reside in Hell))** then he recited: "And those who believe and whose offspring follow them ..." (1)

"Every person is a pledge for that which he has earned" for Every man is subject to what he has earned, of good or evil deeds, and will be requited for evil and rewarded for good.

Ibn Kathīr, Ibn Muhaisin, Hamid and Mujāhid read: "wama alitnahum" (and We shall not decrease) using the diacritic kasra under the letter laam, while others read it with the diacritic fatha above the letter laam (wama alatnahum) and they are two tongues, alit and alat resembling: Qnṭ yqniṭ, and qniṭ yqnaṭ (meaning he despaired).

"And We shall provide them" supply them, and enhance for them their provisions of "with fruit and meat, such as they desire" in abundance - whatever they may desire (Qur'an 52:22)

"There they shall pass from hand to hand…" (Qur'an 52:23)

meaning: They will pass, give each other and hand over goods of paradise "a (wine) cup," meaning a wine goblet.

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(1) [2876] The assessment of the reliability of the chain of transmitters:
A weak ʾIsnād. It includes Muḥammad bin ʿUthmān, an unknown narrator.
The authentication of Ḥadīth:
ʿAbdullāh bin Aḥmad in Al-Musnad additions (1131), and Al-Haythamī in *Majmaʿ Az-Zawaʾid* (The Collection of the Additions), 07/217 and then stated that: The tradition is weak from this Chain of Narrators as it includes Muḥammad bin ʿUthmān, an unknown narrator.

"free from any Laghw (dirty, false, evil vague talk between them)" meaning: Idle talk as Qatada reported.

Muqātil Ibn Ḥayyān said: Free of frivolity and nosiness.

Sa'id ibn al-Musayyib said: Free of obscenity.

Ibn Zayd said: Free of insults and quarrels.

Al-Qutaybi said: Their minds do not go away so they wouldn't talk ill, frivol or in obscenity.

ibn 'Aṭā' said: Any idle talk full of frivol or obscenity in a council replaces another council in the Garden of Eden, when the angels will water those who sit, for they will feel their thirst quenched by the remembrance of Allah, and their wind will be a greeting from Allah with a good blessing, for they are Allah's guests.

"and free from sin (because it will be legal for them to drink)" wherein there shall be nothing vain nor any sin, "tatheemun" (an Arabic transliteration of the word itheem) here it's a Tafeel (verb grouping) from the verb ya'tham (meaning to commit a sin) wherein is neither vain talk, which might come about between them as a result of drinking it, nor cause for sin,, ibn 'Abbas (may Allah be pleased with him) said: It means: Free of lies

Ad-Ḍaḥḥāk explained: means: They don't lie to each other.

And the verse: "free from any Laghw (dirty, false, evil vague talk between them)" meaning: The goblet

It is said: In paradise

Ibn Kathīr, Ibn Muhaisin, Hamid, Mujāhid Abu 'Amr, , Yaqub , Aljaḥdarīyu,, ʿīsā and ibn abi Isḥāq read: " free from any Laghw (dirty, false, evil vague talk between them), and free from sin (because it will be legal for them to drink)." (la laghwa feeha wala tatheema) employing the diacritic Fatha on the last letter of both words, using tanwīn (nunation) as it was mentioned.

"And there will go round" (Qur'an 52:24)

in service, it has been said: With fruits, antiques, food and drink.

"boy-servants of theirs," in terms of their beauty and immaculateness

"to serve them as if they were preserved pearls" meaning as if they were hidden pearls, preserved inside shells, from heat, cold and rain.

Sa'id ibn Jubayr said: Untouched by hands, Ibn al-Musayyib said: It means stored in seashells.

[2877] Al-Husayn ibn Muḥammad ibn fanjuwayh reported that: Ahmad ibn, ʿAliyy ibn Omar ibn Habysh reported that: Muḥammad ibn Ahmad ibn ʻIṣām reported that: Omar ibn Abdul Aziz Almiṣrīy reported that: Yusuf ibn Abi Taibah reported that Wakīʿ ibn al-Jarrāḥ reported that, Hisham ibn Urwah, reported that his father, reported that 'Aisha, may Allah be pleased with her, said: The Messenger of Allah Said: **((The lowest of the people of Paradise is the one who calls the servant from among his attendants, and a thousand of them will answer him, all of them calling him: here I am! at thy service!))** (1)

[2878] Ibn finjawyh reported that: Abū ʻAlī almuqri' reported that: Muḥammad ibn imran reported that: Hnnād ibn alsiryyu, reported that: 'Abdah reported that Sa'id, reported that Qatada, reported that 'Abdullah ibn 'Umar (may Allah be pleased with him) said: The Prophet (PBUH) said: **((There is not a single one from the people of Paradise that is not attended by a thousand boy servants who seeketh his service for every servant of them has a job that differs from that of his peers))**. (2)

[* 2879] Ibn finjawyh reported that: Abdullah ibn Ibrahim ibn Ayyub al-Mutawti reported that: Al-Husayn ibn al-Kumait al-Mawsili reported that: al-Muʻallá ibn Mahdī, reported that: Miskin reported that Hawshab, reported that al-Hasan (may Allah have mercy on him) that whenever he would have recited this verse: "And there will go round boy-servants of theirs, to serve them as if they were preserved pearls." he used to say: They said: O Messenger

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(1) [2877] The assessment of the reliability of the chain of transmitters:
It includes narrators whom are neither criticized nor authenticated.
The authentication of Ḥadīth:
Al-Qurṭubī cited it without mentioning the ʾIsnād. See: *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/69.

(2) [2878] The assessment of the reliability of the chain of transmitters:
It includes Muḥammad bin ʿImrān whom I did not find.
The authentication of Ḥadīth:
al-Baghawī cited it on the authority of ʿAbdullāh bin ʿUmar.
See *Maʿālim At-Tanzīl* (The Revelation Signs), Al-Baghawī, 07/390, and *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/60.

of Allah, if the servant is like pearls, how doth the Master fare? He replied: **((Between them a difference as vast as it is between the moon on the night of the full moon and the smallest planets)).** (1)

"And some of them draw near to others, questioning." (Qur'an 52: 25)

ibn 'Abbas (may Allah be pleased with them) said: When they were resurrected from their graves, they ask one another.

It is said: In Paradise they were wondering about their conditions in this world, some of them used to say to each other: How have you attained this high position in Paradise? Which is correct to say according to The Verse: "Saying: "Aforetime, we were afraid with our families (from the punishment of Allah)." (Qur'an 52:26)

meaning, afraid of God's chastisement, which is explained as follows: In the world we were haunted by fear at the thought of Allah's displeasure

"But Allah has been gracious to us "(Qur'an 52:27)

through [His] Paradise and forgiveness, "and has saved us from the torment of the Fire." Al-Hasan proceeds: Semum is one of the names of fire and a layer of hell.

It is said: It is Hell

[2880] Abu 'Abdullah ibn fanjuwayh reported that: Abu Bakr ibn Malik reported that: Abdullah ibn Ahmed ibn hanbal said: 'Ubayy reported that: Anas ibn 'ayyāḍ reported that: Shaybatu ibn nṣāḥ reported that Al-Qassim ibn Muḥammad ibn Abū Bakr aṣ-Ṣiddīq who reported that: I departed early one day, and when I used to depart I used to begin with 'Aisha, greeting her, then at some point I found her praying and using a rosary reciting: ""But Allah has been gracious to us, and has saved us from the torment of the Fire."

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(1) [2879] The authentication of Ḥadīth:
A weakʾIsnād. It includes Miskīn bin ʿAbdullāh who is a weak narrator.
The authentication of Ḥadīth:
ʿAbdurrazzāq referenced it in *Tafsīr al-Qurʾān* (The Exegesis of the Quran),, 02/248, on the authority of Qatāda. Aṭ-Ṭabarī referenced it in *Jāmiʾ Al-Bayān* (The Collection of the Interpretations), 27/29. As-Siyūṭī attributed it to Ibn Al-Mindhir, in *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/149.

repeating the verse then a time, then she cried, so I got up until I got bored and sought the market for a need, then returned, to find her still reciting the verse, crying and calling for Allah's mercy. (1)

#" Verily, We used to invoke Him" (Qur'an 52:28)

in this world

"To invoke him" meaning we used to call on Him, worship Him, affirming His Oneness, call no other ilah (deity)

"Verily, He is "(innahu) Al Hasan, Abu ja'far, Shaybah, Nāfiʿ and Al-Kisā'ī read it as (annahu) employing the diacritic fatha on the letter Alef, which was chosen by Abu Hatem. meaning: We call him because, or we invoke his and the rest used the letter kasra, thus reading it as innahu on the first letter which was recommended by Abu 'Ubayd.

"He is Al-Barr (the Most Subtle, Kind, Courteous" Ibn 'Abbas (may Allah be pleased with him) said: The courteous, or: The true in what he promised as aḍ-Ḍaḥḥāk explained "the merciful".

"Therefore, remind and preach" (Qur'an 52:29)

your people O Muḥammad! persist in reminding the idolaters of what awaits them in chastisement or punishment, and remind the believers of Paradise and ultimate bliss

"By the Grace of Allah, you are neither" meaning: By His bestowal of grace and divine favor.

"a soothsayer" originating heresies and telling what lies in the future without revelation, and the priest who says: I have a Ra'yyā (meaning a Jinn of the visionary who can reveal the future), that is: A retainer of the Jinn, the prophet added in the same context: ((**Whoever seeketh a priest and asks him, his prayer will not be accepted for forty days**)).

"nor a madman' which is a negation.

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(1) [2880] The assessment of the reliability of the chain of transmitters:
Authenticated ʾIsnād., All the narrators are authenticated.
The authentication of Ḥadīth:
Imām Aḥmad referenced it in *Az-Zuhd* (Asceticism), 205.

Then; the Almighty said: "By the Grace of Allah" as the saying you're no ignorant by the grace of Allah or as a poet once said:

Many a poor person, by the grace of God, I have comforted,

And their scattered seeds have flourished in a fortified abode

These verses were revealed in those who guess and predict, who shared the punishment of Makkah repelling people from faith and throwing the Messenger of Allah with foul claims such as fortune-telling, madness, magic, poetry and lies.

"Or do they say…" (Qur'an 52:30)

meaning: Those false guessers and predictors, meaning: They do claim that he is "a poet! We await for him some calamity by time!" meaning: We await the misfortunes and set backs of time, and it is enough for us to experience death or an accident, so that he dies and his companions disperse, because they said: We are waiting for him to die so he perishes as his predecessors perished before him from the poets towards Zuhair and Al-Nabigha, etc..., , but he is as one of them, whose father died young, and we hope that his death will be like the death of his father, and almanooni (an Arabic transliteration of the word calamity) means eternity, i.e.: The misfortunes of time. Inevitably meaning: death.

Al-Aṣmaʿī added in the same context: Almanooni refers to night and day, they were named like that for they decrease lives, or quicken death, and prevent hopes.

Al-Akhfash said: For they diminish powers of man meaning they: Decrease them.

Ibn 'Abbas (may Allah be pleased with him) interpreted that it means demise, a poet added:

cautious of the doubt of the envious one,

For she will blossom or demise, her destiny is spun.

"Say..." (Qur'an 52:31)

O Muḥammad!

"Wait! "means await or halt.

"I am with you, among the waiters" For I too will be with you awaiting', your death for you' ll be annihilated before I perish.

"Do their minds command them…" (Qur'an 52:32)

meaning their faculties of understanding

"This" for they were considered among Ahl Ul Ahlaam in the Jahiliyyah (pre-Islamic times) and they were described as the bestest of minds, , ʿAmr ibn al-ʿĀṣ was told: May Allah be pleased with him, what is wrong with your people who did not believe, and Allah, may He be exalted, described them as reasonable? He replied: These are minds that Allah has forbidden to see the right, meaning: They were not to have good luck on their side

It is said: "This" means: Forbearance, for they possess none of it, it's like saying:

I said to our Lord, O Most Patient and Kind,

You have never been weakened by a gentle wind.

"or are they" means: Their lot.

"people exceeding the bounds (i.e. from Belief in Allah to disbelief)." are they an inordinate people, transgressing limits and disbelieving after they were shown the whole truth.

"Or do they say: "He (Muḥammad PBUH) has forged it" (Qur'an 52:33)

meaning The Quraish who think that Muḥammad (upon whom be peace) himself is the author of the Qur'an the Arabic word Am means negation and the letter taa in taqawwalahu (an Arabic transliteration meaning have you forged it O Muḥammad) which means: Not as they say.

"Nay! They believe not" out of arrogance.

"Let them then produce a recital like unto it" (Qur'an 52:34)

meaning: a, concocted, discourse like the Qur'an like they claimed it to be.

"if they are truthful" that Muḥammad solely possessed the ability to compose and produce a man-made work I.e. The Qur'an, , which is a lie because they and the prophet had the same tongue with the same linguistic expertise which is far below that of the Qur'an

"Were they created..." (Qur'an 52:35)

Am khuliqoo meaning Akhuliqoo and letter miim is a relative pronoun.

"by nothing" Ibn 'Abbas (may Allah be pleased with him) said: Without the Lord Who created and appreciated them and it is said: Without a mother or father, they are like inanimate objects who do not reason, and Allah does not make an argument against them that they are not, have they not been created from sperm, then from a clot, then a lump as said 'Aṭā'.

Ibn Kaysan said: Or were they created in vain and left in fruitlessly for nothing, that is: For nothing else they are not commanded or forbidden, and this is like saying: I did such and such for nothing. means: For nothing.

"or were they themselves the creators" who created themselves so why do they not affirm His Oneness

"Or did they create the heavens and the earth?" (Qur'an 52:36)

They have no command or prohibition.

"Nay, but they have no firm Belief" in the right meaning Islam.

"Or are with them the treasures of your Lord" (Qur'an 52:37)

Ibn 'Abbas (may Allah be pleased with him) said: means: Rain and livelihood.

ʿIkrima said: means: prophecy

It is said: Knowing what comes in the future for, they believed that it would come contrary to what they liked.

"Or are they the tyrants with the authority to do as they like" meaning are they the ones in absolute control as most commentators interpreted, which is the narration of al-Wālibī reported from ibn Abbas (may Allah be pleased with them)

While 'Aṭā' said: Or are they omnipotent lords?

Abu 'Ubaydah said: It is said: You control me. means: You have taken me under you.

al-'Awfi reported that Ibn 'Abbas (may Allah be pleased with him) said: Or is it those who take charge, and it has three methods to read and understand: Almusaytiroona with the letter saad which is the common reading, and Almusayṭirūna with the letter sin which is the reading of ibn Muhaysin, Hamid, al-Aʿshá Mujāhid, Qanbal Hisham, Ibn Ḥayawah read it with ishmam in the letter sad (Tajweed) which is: Reading of Hamza and Yaḥyā

"Or have they a stairway" (Qur'an 52:38)

escaliers a reason, and a ladder in which they will rise and lifting themselves up to heaven.

"(to heaven), by means of which they listen" to revelations claiming to have heard there that what they followeth is the truth

"Then let their listener" if they claimed

"produce some manifest proof" a manifest warrant and, a plain and evident proof.

It is said: It means doth they have the likes of Jibrīl (peace be upon him) to bring them revelation from Allah.

"Or has He (Allah) only daughters and you have sons?" (Qur'an 52:39)

meaning: You have attributed to Allah the Almighty what you hate for yourselves, and you judge yourselves as a reproach and reprimand for them.

"Or is it that you (O Muḥammad PBUH) ask a wage from them" (Qur'an 52:40)

they made for what you brought them of the message and the truth and called them to it.

"(for your preaching of Islamic Monotheism) so that they are burdened with a load of debt?" Ghurm

"Burdened" means: a wage in return for what you have brought them in the way of religion, so that they are weighed down with debt? [with] the liability for this, so that they are unable to submit [to God].

"Or that the Ghaib (unseen) is with them" (Qur'an 52: 41)

means: A knowledge that was hidden from people, until they knew that what the Prophet told them about the day of judgment, paradise, hell, resurrection, reckoning, reward, and punishment is null and void.

Qatada said: When they said: "we await for him some calamity by time" Allah the Almighty said: "Or that the Ghaib (unseen) is with them" until they were informed of the death of Muḥammad and the outcome of his passing away

Ibn 'Abbaas (may Allah be pleased with him) said: Do they have the Tablet Preserved.

"and they write it down" informing people of its contents.

Al-Qutaybi said: For they write therein means: They pass judgments, and the book: The ruling, from which he said to the two men who quarreled and sought his judgment, he said: **((By Him in Whose Hand my soul is, I will judge you according to Allah's Laws.))** means: Passing Allah's judgment

"Or do they intend a plot (against you O Muḥammad PBUH)?" (Qur'an 52:42)

do they desire to outmaneuver, you and have you killed, at the Assembly Council?

"But those who disbelieve (in the Oneness of Allah Islamic Monotheism) are themselves in a plot!" meaning they will all recoil upon you, and you will never succeed in defeating and putting an end to it for will be the vanquished and the ones destroyed, for Allah preserved him from them and then destroyed them at Badr.

"Or have they an ilah (a god) other than Allah? "(Qur'an 52:43)

means: Or do they have a god other than God that creates them and provides their livelihoods for them.

"Glorified be Allah" meaning: Glory be to God [exalted is He] above any deities or idols.

"from all that they ascribe as partners (to Him)" Al Khalil said: All that's included at surah: "By the mount" as a whole is in an interrogative form not a conjunctive form

"And if they were to see a piece..." (Qur'an 52:44)

means a fragment, it is said: Pieces with kisfa (in a singular form) like sidrah and sidar.

"of the heaven falling down" it refers to the piece or fragment falling down

"they would say" because of the intensity of their stubbornness, their excessive stupidity, and their unawareness of their misery that it's: "Clouds gathered in heaps" piled up which also gives us an insight on their answer mentioned afterwards: "Now cause a piece of the sky to fall on us, if thou art truthful!" (Qur'an 26:187) or their other answer: ""Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us" (Qur'an 17:92) He

Explains: If we had done this and dropped all of heaven on them for sure, they would not have believed and would have said it's clouds gathered in heaps.

"So, leave them alone..." (Qur'an 52:45)

this verse has been abrogated with the verse of the sword.

"till they meet their Day, in which they will sink into a fainting (with horror)" while employing the diacritic damma/fatha on the letter yaa in the word yusAAaqoona/yasAAaqoona meaning they'll be annihilated.

Al Farra'a said: They are two tongues such as Ṣa'q and ṣu'iq , and sa'ida and su'id

It is said: It describes the day of the battle of badr

It is said: It's the day of when the first blast is sounded

Mujāhid, Ibn Muhaysin, Hamid and Muḥammad ibn as-Sumayfa' read: Yalqoo (an Arabic transliteration of the word meet/ encounter.)

Hamid, Ibn 'Amir, Abu Haywa, ʿĀṣim, Zar ibn Hubaysh and al-Salami read: yusAAaqoona - with the diacritic damma on the letter yaa and the diacritic fatha on the letter Ain, while the others employed the diacritic fatha which is chosen by Abu 'Ubayd and Abu Hatem.

"The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell)." (Qur'an 52:46)

By Allah's grace.

"And verily, for those who do wrong," (Qur'an 52:47)

meaning in disbelief.

"there is another punishment (i.e. the torment in this world and in their graves) before this," before their demise.

al-Barā' ibn 'Āzib (may Allah be pleased with them) said: It is the torment of the grave.

Ibn 'Abbas (may Allah be pleased with him) said: It describes the day of the battle of badr

Mujāhid said: It is famine, struggle and drought for seven years.

Ibn Zayd said: It is the calamities that afflict them from pains, sicknesses, afflictions, and the loss of money and children.

"but most of them know not." that the chastisement will befall them, it is said: But most of them don't know what they're going to become.

#" So, wait patiently (O Muḥammad PBUH) for the Decision of your Lord" (Qur'an 52:48)

like you were commanded by Allah, it's been abrogated by the verse of the sword.

"for verily, you are under Our Eyes," for surely you fare before Our eyes, [you are] for We see and hear what you say or perform [of your deeds]

It is said: We see you and preserve you from their ill intents.

"and glorify the Praises of your Lord when you get up from sleep."Awf ibn Malik (may Allah be pleased with him) and 'Aṭā' and Sa'id ibn Jubayr said: And say, Glory be to you, O Allah, and praise be to you, when you rise from your council, and if the council is good, you will increase your good praise, and if it is otherwise, it will be an expiation for your misdeed and the evidence for this interpretation is:

[2881] Al-Husayn ibn Muḥammad ibn fanjuwayh reported that: Muḥammad ibn al-Ḥasan ibn ṣqlāb reported that: Abu al-Hasan Ahmad ibn ʿīsā ibn Hamdoun, a critic of Tarsus, reported that: Abu Umayyah reported that: Hajjaj reported that: Ibn Jurayj reported that: Mūsā ibn Uqbah reported that Suhail ibn Abi Salih that Abu Hurayrah (may Allah be pleased with him) said: The Prophet (PBUH) said: **((Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance), he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly.))** (1)

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(1) [2881] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
at-Tirmidhī referenced it in the Book of Supplications, Chapter: What shall be said upon Leaving a Meeting (3433),. He said: This a sound and Gharīb tradition which is authenticated according to this path. It is only narrated by Suhayl from this path.

Ibn Zayd said: Pray at the command of your Lord when you rise from your sleep.

aḍ-Ḍaḥḥāk and al-Rabīʿ both added: If you rise to pray, say Subhanaka Allahumma (Glory be to you, O Allah, and praise be to you, and blessed be your name), and may you be exalted, and there is no god but you. aḍ-Ḍaḥḥāk added in the same context: Whenever you answer the call to prayers, sayeth: Allah is the Greatest, Most Great.

Praise is to Allah, abundantly.

Glory is to Allah, at the break of day and at its end.

Al Kalbi added in the same context saying: Supplicate to Allah whenever you rise from your sleep until you prayeth.

It is said: It is the Fajr prayer.

"And in the night time, also glorify His Praises" (Qur'an 52:49)

means: Prayeth ye the Isha prayer

"and at the setting of the starsand at the setting of the stars" ʿAliyy, , Ibn 'Abbas, Jabir ibn 'Abd-Allah and Anas (may Allah be pleased with them) said that it means the two rak'ahs of Fajr.

[2882] Aqeel reported that: Almuʿāfā reported that: Ibn Jarir reported that: Bishr was reported saying: Yazid reported that: Sa'id reported that Qatada, reported that Zarara ibn Awfa, reported that Sa'd ibn Hisham, reported that 'Aisha (may Allah be pleased with her) that the Messenger of Allah said in the two rak'ahs of Fajr: **((For they are better than the world and all its treasures))** Both, aḍ-Ḍaḥḥāk and Ibn Zayd said: It is the morning prayer, which means: The obligatory prayer, and Salim ibn Abi al-Ja'd and Muḥammad ibn al-Sumayfa' recited: Waadbara - with the fatha on the letter Alef- the same was narrated by Zayd reported from Yaqub Salim and Ayub: It's a plural form indicating the declining of the stars. Means after the star sets. (1)

Surah An-Najm

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(1) [2882] The assessment of the reliability of the chain of transmitters:
It includes the author's teacher. Bish bin Muʿādh is honest and the other narrators are authenticated.
The authentication of Ḥadīth:
Imām Aḥmad referenced it in the *Musnad*, 06/149 (25165).

It's a Makkan surah, (It was argued that it was revealed in Madinah, and it is true that it is was revealed in Makkah, evidenced by what was reported from ibn Masʿūd, (may Allah be pleased with him) that he said: it's the first Surah revealed to prophet Muḥammad in Makkah.

Ibn 'Abbas (may Allah be pleased with him) narrated that the Prophet prostrated in "By the star" and the Muslims, polytheists, jinn and humans prostrated with him, the surah, which is sixty-one verses in all the number except in Kufi form, it's counted at sixty-two verses. They differed in three verses of their number, al-Kūfī counted as follows: "and indeed, assumption avails not against the truth at all." as a verse while As-Shami counted "Therefore withdraw (O Muḥammad PBUH) from him who turns away from Our Reminder" and dropped: "and desires nothing but the life of this world." Others counted it on the other hand, the surah's words amount up to three hundred and sixty words, and the number of its letters is one thousand four hundred and five letters.

[2883] Abu'l-Hasan Muḥammad ibn al-Qasim ibn al-Hasan al-Faqih reported that: Abu Muḥammad 'Abdullah ibn Ahmad ibn Ja'far told reported that: Abu 'Amr al-Hiri and 'Amr ibn 'Abd Allah al-Basri told us: Muḥammad ibn 'Abd al-Wahhab reported that: Ahmad ibn 'Abd-Allah ibn Yunus reported that: Salam bin Sulayem reported that: Harūn ibn Kathir reported that Zayd ibn Aslam, reported that his father, reported that Abu 'Umamah reported that 'Ubayy ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah Said: **((Whoever recites Surah An-Najm will be given ten good deeds from the reward, with the number of those who believe in Muḥammad and those who disbelieved in him)).** (1)

In the name of Allah, the Most Gracious, the Most Merciful

"By the star when it goes down, (or vanishes)." (Qur'an 53:1)

Ibn 'Abbas (may Allah be pleased with them) said in the narration of al-Wālibī, al-Awfi and Mujāhid in the narration of Ibn Abi (Najih) which

(1) [2883] The authentication of Ḥadīth:
Forged ʾIsnād. It includes Sallām bin Sulaym, a neglected narrator, and Hārūn, an unknown narrator. The narration of Zayd on the authority of his father is disregarded.
The authentication of Ḥadīth:
Formerly referenced upon the exegesis of the Sūrahs beginnings.

means: By Al Thurayya if it falls and disappears, and the Arabs call Al Thurayya a star, even if there are stars in number.

Abu Bakr Muḥammad ibn al-Hasan ibn Duraid said: There are seven stars, six of which are visible and one of which is hidden by which people test their sight, including one common saying of the Arabs:

When the star shines in the evening sky,

Seek a covering for the shepherd nearby.

It is often mentioned in their words Dhul-Ramah said in a poem:

I encountered a cluster of roses, and the Thrriya appeared

As if atop the head was a son of water, realized and revered.

Imru' al-Qays said:

As if the Thrriya was suspended in its branches,

With strands of linen attached like a mute flag's handles.

Another one was accounted for saying the following:

Like the Thrriya is a hood above a camel's back,

Driven by a restless breeze that disrupts the night's track.

And it has bloomed, as if its stars

Are vials containing shimmering mercury that flickers.

Mujāhid explained: It is referring to Al Thurayya if it falls at dawn, then God Almighty swears by it because of the many things I mentioned in their words). He added: It means all the stars of the sky when they set means that its word is one and its meaning is plural, as Alrāʿy says:

She began to count the stars in bewilderment,

Swiftly, in the hands of those who consume, her stillness is lost.

The planet was named a star because of its rise, and every star is said: The star of the tooth, the horn and the sprout if they rise.

ʿIkrima narrated from Ibn 'Abbas (may Allah be pleased with him) that Alrujūm is similar to the word alnujūm meaning: All that is thrown at Shayatin (demons) whenever they eavesdrop

Ad-Ḍaḥḥāk explained: It is a star of the stars of the Qur'an, if it came down and was descending stars a verse, two verses, three verses, four, ten,

and Surah, and between the beginning and the end of twenty-three years and was narrated by al-ʾAʿmash reported that Mujāhid reported that Hayyan reported that Al-Kalbi it resembles: "Furthermore I call to witness the setting of the Stars," (Qur'an 56:75) The Arabs call the differentiation a star and the difference stars, including the stars of religion and the stars of writing.

[2884] Ibn finjawyh reported that: Muḥammad ibn Khallaf reported that: Isḥāq ibn Muḥammad reported that: ʿUbayy reported that: Ibrahim ibnʿīsā reported that: ʿAliyy ibn ʿAliyy reported that: Abu Hamza al-Thumali reported that, "By the star when it goes down, (or vanishes). "said: It is said: It means the stars if they are scattered or falling on the Day of Judgment. It is said: And the star is the plant. (1)

"when it goes down" if he falls prostrate to Allah Almighty and Al-Akhfash says: It refers to sprouts and plants as it was revealed in the following verse: "And the stemless plants and the trees humbly submit (to His will)" (Qur'an 55:6)

It is said: When it fell to the ground, because it has no roots.

Ja'far ibn Muḥammad ibn 'Ali ibn al-Husayn (may Allah be pleased with them) said: "By the star" meaning: Muḥammad "when it goes down, (or vanishes)" if he descends from heaven on the night of Miraj.

Hawa means When it goes down and fall it is said: Hawá yahwī hūyan, which resembles maḍá yamḍī muḍyan,, Zuhair said:

As the goats leaped, it descended,

The fall of the bucket surrendered it to the rain.

Another one was accounted for saying the following:

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(1) [2884] The authentication of Ḥadīth:
It includes Isḥāq bin Muḥammad whos narration cannot be provided as evidence, and his father is a neglected Shiite. It inclueds also Ath-Thumālī, a weak and Shiite narrator. It includes also a narrators whom I cannot find.
The authentication of Ḥadīth:
See: *Maʿālim At-Tanẓīl* (The Revelation Signs), 07/400. Al-Qurṭubī attributed it to Al-Ḥassan in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules),, 17/82. See also: *Zād Al-Masīr* (The Travel Supplements), Ibn al-Jawzī, 08/63. *Lubāb At-Taʾwīl* (The Best of the Interpretations), Al-Khāzin, 06/212. *Al-Baḥr Al-Muḥīṭ* (The Massive Ocean), ʾAbū Ḥayyān, 08/154.

As we traverse the valleys and depths,

Swiftly, and the cliff plunges deep,

A thought crossed my heart,

Of your memory, weakening my stride.

Urwah ibn al-Zubayr narrated that men from his household said: Ruqayyah, the daughter of the Prophet, was at the threshold of Ibn Abi Lahab (may Allah curse them), so he wanted to go out to the Levant, and he said: For I will seek Muḥammad and I will harm him in his lord and god. He sought him and said: O Muḥammad, I am a disbeliever of the verse «By the star when it goes down, (or vanishes)»

and in the one thing that drooped. Then he spitted at the prophet and returned him his daughter (which was his wife) thus divorcing her, so the Messenger of Allah said: **((O Allah set on him one of the dogs))** He added: Abu Talib was present, and he felt unpleasant at the prophet's words and proceeded: O Nephew, you weren't in need to stipulate for such call! 'Utbah (may Allah curse him) returned to his father and told him and then departed to the Levant, they went down to a house, and a priest from the monastery supervised them, and he told them: This is the land of seven. Abu Lahab faced his companions and pleaded: Help us, O fellow tribesmen of Quraish, survive this night, for I am afraid for my son due to Muḥammad's stipulation to his god so they gathered their loads and spread a threshold at the top, and slept around him, then a lion came sniffing their faces, then it bent its tail, locking on his target (meaning 'Utbah) then it jumped up, and struck the cursed one's face scratching him: He shouted it killed me.

he was slain at his place, so Ḥassān ibn Thābit wrote the following poem depicting what happened:

Ask the sons of Ash'ar if you come to them,

What news is there of the wide expanse?

God did not provide ample space for his grave,

Rather, God narrowed it for the decisive.

The Messenger of Allah threw among them,

Apart from Quraysh, a throw striking the target.

Thus, it necessitated the call from him,

Clear to the onlooker and the listener.

For God unleashed with him his dog,

Walking with the gait of a deceiver.

Until it reached him amidst his companions,

And they were raised by the year of fright.

He devoured the head with his jaws,

And severed the throat, its pit being the gatherer.

Then he rose, baring his fangs,

Crouching amidst the stagnant blood.

This was indeed a lesson for you,

For the Master who is followed and the follower.

One who returns in a year to his people,

Is not consumed by the returning lion.

"your companion has neither gone astray" (Qur'an 53:2)

meaning (Muḥammad PBUH)

"nor has erred" your companion, Muḥammad (s), may God bless him and grant him peace, has neither gone astray, from the path of guidance, nor has he erred, nor has he engaged in error, meaning: i.e. ignorance) which is the answer of the oath.

"Nor does he speak of (his own) desire." (Qur'an 53:3)

meaning: [out of] the whims of his soul.

It is said: Nor does he speak of (his own) desire, (Wama yantiqu AAani alhawa), and the Arabs used both (aaani) and (ba or bilhawa), so you establish one in the place of the other.

"It is only…" (Qur'an 53:4)

meaning: What he pronounces in religion.

"an Inspiration that is inspired" to him by Allah

"He has been taught (this Quran) by one mighty in power" (Qur'an 53:5)

which is Jibrīl (peace be upon him), it's derived from patience, which are his energies and one of them is strength

"TDhu Mirrah (free from any defect in body and mind)," (Qur'an 53:6)

meaning: possessed of vigor, of strength and might meaning: Whose powers become manifest, as a poet once said:

You see the slim man and scorn him,

Disdaining the harshness of his leather garments.

Which is derived from: I passed the rope, if I tightened its wick and strengthened, and from it the Prophet said: **((Sadaqah is not lawful for a strong man nor for a man who has strength and is sound in limbs))** it is said: ((Sawīyi)) (And bitter and bitter, one, a poet added in the same context:

Even though his bitterness continued,

His opinion remained firm, neither swayed nor weakened.

On the other hand, Al Kalbi said: His power manifest and surpassing strength was demonstrated when he uprooted the villages of the people of Lot, peace be upon him, from the black water, so he carried it on his wing until he raised it to heaven, and the people of heaven heard the barking of their dogs and the cries of their roosters and then turned it over, and it was also severe that he saw the Shaytan (devil/demon) as he spoke to ʿīsā , peace be upon him, on some of the punishment of the Holy Land, so he blew it with his wing and sounded a blast he threw into a mountain in India, and it was also of his vigor and power manifest His cry at the people of Ṯamūd who were of great numbers they became perched dormant and his strength and unmatched might was also his descent from heaven on the prophets, peace be upon them, and his fast ascension which was faster than the blink of an eye.

Qutrub said: The Arabs describe: Every man of insight and reason as Dhū mirratin A poet once said:

Before meeting you, I used to have,

For every opponent, their own scale.

His insight, sagacity and reason were the reasons why Allah the exultant entrusted him with His revelation and made him the proclaimer to all his messengers, peace be upon them.

Ibn 'Abbas (may Allah be pleased with him) said: "Thoo mirratin" means free from any defect in body.

Qatada said: means: Of great ethics and high morals.

"for he appeared (in stately form)" means: Jibrīl Peace be upon him.

"While he ..." (Qur'an 53:7)

means: Muḥammad, and most of the Arabs, if they wanted conjunctions in such a place, showed the metaphor of the conjoined element so it is said: Straightened he, the Arabs used to say: He leveled and so-and-so, Al-Far'aa said:

Have you not seen how the spring strengthens its stem,

And not all withering is the same, some are feeble.

It means: The fount and castor are not equal, and the counterpart of this verse is the following verse: "when we become dust,- we and our fathers" (aitha kunna turaban waabaona) (Qur'an 27:67) So the fathers were the conjoined element on "we" without showing we in the verse's meaning which is: If we and our fathers are dust, the conjunction here is permissible on the particle we in"Fastawa" so that it is not repeated, and Abu Isḥāq denied that it is permissible except in poetry), then the meaning of the verse is: Jibrīl and Muḥammad settled on the night of the Isra'a (journey to Jerusalem).

"the highest part of the horizon" is the extreme end of the world at the time of sunrise.

Qatada said: the higher horizon from which, the day emerges.

It is said: They were equal in strength and ascended to heaven.

It is said: They were equal in knowledge of revelation.

Some of them said: The verse is interpreted as follows: Jibrīl Peace be upon him rose and become stable meaning: He ascended to heaven after teaching Muḥammad according to Sa'id ibn al-Musayyib.

It is said: "Fastawa" meaning: He rose in his image that Allah the Almighty created him in, and that he used to seek the Prophet in a human form, peace be upon them, so the Messenger of Allah asked him to reveal his image that Allah the Almighty created him in, and he showed himself twice, once on earth, and once in the sky, but on earth on the upper horizon, and that is that

the Prophet was at mt Ḥirā', and Jibrīl, peace be upon him, appeared to him from the East, and he blocked the horizon to the West, the prophet swooned, so Jibrīl (peace be upon him) descended to him in the form of human beings, he lifted and wiped the dust from his face (but the Prophet did not wake up, after he woke up he looked at the angel and said: **((O JibrīI did not think that God Almighty created anyone in such a way))**. He replied: O Muḥammad, I have spread two of my wings, knoweth that I have six hundred wings, where each wing easily spreads from the East to the West. He replied: **((That's magnitude))**. Jibrīl peace be upon him replied: And I but a small creation in comparison to Allah's other creations, and Allah the Almighty created ʾIsrāfīl peace be upon him who has six hundred wings, each wing of which is as much as all my wings, combined and it is sometimes diminished from the fear of Allah so that it is as much as the situation, means: It diminishes until it becomes the size of a little bird which indicated by the following verse: "And without doubt he saw him in the clear horizon." (Qur'an 81:23).

But in heaven, at Sidrat al-Muntahā, none of the prophets (peace be upon them) saw him in that image except the Prophet of Allah, and this is true.

"Then he [Jibrael (Jibrīl)] approached and came closer," (Qur'an 53:8)

The scholars differed in the meaning of this verse: Some of them said: Then Jibrīl (peace be upon him) came after he stood stable on the horizon above the earth, "came closer" and descended on Muḥammad with revelation and fell to him, (meaning that when the Prophet saw of his greatness what he saw and he felt afraid Allah the Almighty returned him to the image of a human until he was close to the Prophet which is similar to the verse: "So did (Allah) convey the Inspiration to His slave [Muḥammad SAW through Jibrael (Jibrīl)]." meaning Allah conveyed inspiration to Jibrīl.

"And was ..." (Qur'an 53:9)

meaning Jibrīl "at a distance of two bows' length or (even) nearer" said by Ibn Abbas may Allah be pleased with them, and Al-Hasan, and Qatada, and Al-Rabi', (and then approached the Prophet as much as two bows after Allah the Almighty made him in the form of a human and conveyed inspiration to him), those who take care of the meanings (Ahl al-ma'ná): In linguistics there's a great deal of Anastrophe as a metaphor depicting: Then he descended from the sky approaching Muḥammad, because descending

is the cause of nearness, but it is linguistically tolerable, because descending indicates nearness, and nearness is indicated by descent.

Others were accounted for saying the following: Meaning Then Allah approached Muḥammad and until he was as near as two bows or less descending is to go down to the thing until it is close so he put the place of proximity, he said: Lubayd:

I journeyed towards it with a caravan,

And on the ground were scattered drops of dew.

This is the meaning of the saying of Anas ibn Mālik (may Allah be pleased with him) and the narration of Abu Salamah reported from Ibn 'Abbas (may Allah be pleased with them).

It is said: He came close: approached: Increased in proximity.

[2885] ʿAqeel ibn Muḥammad reported that Abu al-Faraj al-Baghdadi reported that Muḥammad ibn Jarir, he said: al-Rabīʿ, reported that: Ibn Wahb reported that sulaymān ibn Bilāl reported that Shurayk ibn Abi Nimr, he said: I heard Anas ibn Mālik (may Allah be pleased with him) tell us about the night of the ascension to heaven that Jibrīl (peace be upon him) ascended with the Messenger of Allah to the seventh heaven, and then they went to what only Allah Almighty knows until reaching Sidrat al-Muntahā then the mighty Lord of Glory approached until he was only two bows far and inspired him whatever he wanted.

And the approach of Allah from the slave and the approach of the slave to Allah in degree,, status, and the answer to calls, not by distance, because the distance for those who have the place to work in it, so there will be a distance between him and the other place, and all of this is from the characteristics of bodies and their properties, and Allah the Almighty is exalted from that greatly, but it is as the Almighty says: "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me that they may walk in the right way." (Qur'an 1:186) And the following verse: "But We are nearer to him than ye" (Qur'an 56:85) meaning by knowledge, ability and answering the call, and some of them said: It means: Then Jibrīl peace be upon him, approached Allah the Almighty, and he was

around the corner, and this is the saying of Mujāhid evidenced by what was narrated in the hadith that the closest angels to Allah the Almighty is Jibrīl, peace be upon him, and it was said: It means: He was two bows near of what you're capable off. (1)

Ad-Ḍaḥḥāk explained: Then Muḥammad approached Allah the Almighty he drooped and fell prostrating that he was around two bows or less near his lord.

It is said: Muḥammad approached the throne's leg that he fell prostrating. means: Beyond veils , in a place no one knows, that is erected by Allah's will like ,he who holds unto something which is the meaning of the saying of Al-Hussayn ibn Al-Fadl, and the meaning of at a distance of two bows' length or (even) nearer: "two bows' length" (qaba qawsayni) are two Arabic words, as agreed ibn Abbas and 'Aṭā' (may Allah be pleased with them) Qabaqiba, qada, qida , are Arabic words used to describe the amount of something.

It is said: "Or" means: Even, and its metaphor is the following meaning: qaba qawsayni even nearer its linguistic equivalent is rumha zar and zir (but the example was given by the bow; because it does not differ in the qaba (unit of measurment).

It was narrated that Abū Hurayrah (may Allah be pleased with him) (said:) The Messenger of Allah Said: **((A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it.))**

Mujāhid said: Its meaning is where the cord of the bow.

Sa'id ibn al-Musayyib said: Qaaba is the front of the Arab bow where the arrow that its owner pulls, and each bow has one Qaaba so he told that Jibrīl

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(1) [2885] The authentication of Ḥadīth:
It includes narrators whom I cannot find. It includes Sharīk, a fallible authority.
The authentication of Ḥadīth:
An excerpt from a tradition referenced by Al-Bukhārī in the Book of Tawḥīd (Monothiesm), Chapter: Allah's saying: "and to Moses Allah spoke direct" (7517), through ʿAbdulʿazīz bin ʿAbdullāh on the authority of Sulaymān. It was cited also in the Book of Merits, Chapter: Al-Miʿrāj (Ascendencion) (3887), through Qatāda on the authority of ʾAnas bin Mālik on the authority of Mālik bin Ṣaʿṣaʿa, may Allah be pleased with both of them. Muslim referenced it in the Book of Faith, Chapter: Isrāʾ (Night Journey) (162) through Sulaymān on the authority of Bilāl on the authority of Sharīk bin Abī Namir on the authority of Abī Namir. See: *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), Aṭ-Ṭabarī, 24/45.

was close to Muḥammad , peace and blessings be upon them, at the time of revelation, and was at a distance of two bows' length or (even) nearer,.

Ahl Ul Maani said: This is a reference to the affirmation of love and closeness, and the elevation of status and degree, and its origin is that the two allies and lovers in the pre-Islamic era (jāhiliyyah) were if they wanted to hold a brotherhood, Covenant, they came out with their bows and stuck them, together as a metaphor of their closeness and their protection of each other it was said: This is a representation in bringing something closer to something, and it is used in the proverbs and poems of the Arabs, and Abu Wael, the brother of ibn Salamah, Sa'id ibn Jubayr, 'Aṭā', and Abu Isḥāq al-Hamdani: "And was at a distance of two bows' length or (even) nearer" means: As much as two arms, and the bow of the arm, is a measurement unit in the language of some of the people of Hijaz.

"or (even) nearer" even more close.

Some reviewers said: He said instead: "or (even) nearer" because he did not want to make it a limit.

Abu al-'Abbas ibn 'Aṭā' was asked about this verse: He replied: How can I describe a place from which Jibrīl Mīkā'īl and 'Isrāfīl, peace be upon them, were prohibited entry, and it was none other than Muḥammad and his Lord Almighty, and it was said: The word: "Or" is not for doubt but addressed the servants on their language, and the amount of their understanding, i.e.: He was two bows near or less of what you're capable off.

Al-Kisa'i said: "And was at a distance of two bows' length" He meant one bow as a poet said in the same context:

And they threw at me twice, belittling,

But I cut them down with one swift blow, not two.

Some of Ahl Ul Maani said: The following verse meant: "Fatadalla" and pampered by the pampering, as they say: Tẓnt from tẓnnan, wtqḍá al-Bāzī is derived from tqḍḍ, w'mlá wa-amal all hold the same meaning,

al-Nābighah al-Dhubiyānī, said:

Rhymes are like peace when they persist,

For their essence cannot be denied or dismissed.

"So, did (Allah) convey the Inspiration" (Qur'an 53:10)

means: Allah revealed what he wisheth to reveal of inspirations.

"to His slave" Muḥammad through Jibrīl peace be upon him.

"what He (meant) to convey" Al-Hasan, Al-Rabi', and Ibn Zayd said: Jibrīl revealed to Muḥammad what his Lord had revealed to him and Sa'id ibn Jubayr said: Allah revealed to Muḥammad "Have We not expanded thee thy breast?" (Qur'an 94:1) until he reached: "And raised high the esteem (in which) thou (art held)?" (Qur'an 94:4).

It is said: Allah inspired him, and he said: Paradise is forbidden to the prophets until you enter it, O Muḥammad , and is also forbidden to nations until your nation (Ummah) enters it, and Abu al-Husayn al-Nuri was asked, and he said: He secretly revealed to him a secret that is not a secret in a secret, and it is said:

Between two lovers, there's a secret undisclosed,

Neither word nor pen can fully expose.

A secret that flirts with the one who meets,

A light that bewilders in an ocean of retreats.

"The (Prophet's) heart lied not (in seeing) what he (Muḥammad PBUH) saw." (Qur'an 53:11)

means: Muḥammad's heart did not falsify what he saw on the night of Miraj (ascension to heaven), because Allah Almighty made his sight in his heart until he saw his Lord Almighty and Allah Almighty made that a vision.

It is said: It was a real vision by sight.

Al-Hasan, Nasr ibn ʿĀṣim, Abu al-'Alia, Abu Ja'far and al-'Araj, al-Jahdari, Qatada, Abu Haywa, and Hisham read from the people of the Levant: "The (Prophet's) heart lied not (in seeing)" read the word kathaba as a geminated consonant

means: Muḥammad ʻs heart did not falsify about what he saw with his own eyes that night, but believed it, and referenced it. The rest read with mitigation, which is the choice of Abu ʻUbayd, and Abu Hatim, Muḥammad ʻs heart did not falsify about what he saw, the metaphor of the verse: The heart didn't falsify what the eye saw, Hassan said:

If you are truthful in what you have told me,

Then you have saved Harith bin Hisham's destiny.

means: In which he told me.

Bindar ibn al-Husayn said: alfuadu is the vessel of the heart, so the heart did not doubt what he saw for the origin, is the heart. And they differed as to what he saw, and some said: He saw Jibrīl (peace be upon him), and to him went Ibn Mas'ud (may Allah be pleased with him) and said: He saw wings that filled between heaven and earth.

While others said: He saw Allah, and then they differed in the meaning of the vision, and some of them said: Allah, may He be exalted, made his sight in his heart, he saw Him with his heart and did not see Allah with his own eyes.

And some of them said: He saw Allah with his own eyes.

The one who said he saw Allah with his own eyes stated:

[2886] Al-Husayn ibn Muḥammad ibn Al-Husayn al-Thaqafī reported that: al-Fadl ibn al-Fadl al-Kindi reported that: Abū Ya'lá Muḥammad ibn Zuhayr al'yly, reported that: ʿAlī ibnʿīsā Alḍḍubaʿy reported that: Abu Bahar, al-Bakrawi, reported that Shu'bah, reported that Qatada, about Anas (may Allah be pleased with him) that the Prophet saw his Allah the Almighty. (1)

[2887] Ibn finjawyh reported that: Ibn Habash reported that: Ibn Zanjawayh, reported that: Salma reported that: Abdul Razzaq reported that: Ibn al-Taymi reported that al-Mubarak ibn Fadala, who said: Al-Hasan was

(1) [2886] The authentication of Ḥadīth:
It includes a narrator whom I cannot find. It includes Muḥammad bin Zuhayr, who shows mistakes and confusion. It includes ʾAbū Baḥr Al-Bakrāwī, a weak narrator.
An Authenticated narrator who frequently reports denounced traditions
ʾAbū ʿAliyy, Al-Ḥassan bin Muḥammad bin Ḥabash, an authenticated and trusted narrator.
ʿAliyy bin Barrī bin Zanjawayh, neither criticized nor authenticated.
Ibn Shabīb, an authenticated narrator.
Aṣ-Ṣasʿānī, an authenticated Ḥāfiḍh and a renowned author.
Maʿmar bin Sulaymān bin Ṭarkhān, an authenticated narrator.
ʾ Abū Faḍāla al-Baṣrī, an authenticated narrator, who is omitting the weak narrator between two authenticated narrators in the Chain of Narrators.

swearing by Allah, the Almighty, that Muḥammad saw Allah the exultant praised be His name. (1)

[2888] Aqeel ibn Muḥammad reported that: al-Muʿāfá ibn Zakarīyā reported that: Muḥammad ibn Jaryr reported that: Ibn Hamid, reported that: Mahran reported that Sufyan, reported that Abu Isḥāq, about those who heard Ibn 'Abbas (may Allah be pleased with him) say: "The (Prophet's) heart lied not (in seeing) what he (Muḥammad PBUH) saw." (2)

means: Muḥammad saw Allah the Almighty.

[2889] Quoting from Ibn Hamid, he said: Ḥakkām reported that Abu Ja'far reported that Al Rabi' interpreted:" The (Prophet's) heart lied not (in seeing) what he (Muḥammad PBUH) saw" as follows: Muḥammad saw Allah the Almighty. (3)

[2890] Quoting from Ibn Hamid, he said: Yahya ibn wadih reported that: ʿīsā ibn ʻUbayd reported that: I heard ʻIkrima, and he was asked, did Muḥammad see his Lord Almighty? He replied: Indeed, he saweth his lord! (4)

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(1) [2887] The authentication of Ḥadīth:
It includes Mubārak, an authenticated narrator, who is omitting the weak narrator between two authenticated narratos in the Chain of Narrators. It includes Ibn Zanjawayh who is neither criticized nor authenticated.
The authentication of Ḥadīth:
ʿAbdurrazzāq referenced it in his Exegesis, 03/252.

(2) [2888] The authentication of Ḥadīth:
It includes narrators whom I cannot find. It includes Muḥammad bin Ḥumayd, a weak Ḥāfiḍh. The narrator who reports on the authority of Ibn ʿAbbās is unknown.
The authentication of Ḥadīth:
Referenced by Aṭ-Ṭabarī on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, in *Jāmiʾ Al-Bayān* (The Collection of the Interpretations), 27/48.

(3) [2889] The assessment of the reliability of the chain of transmitters:
I did not find the Author's Scholar,, and Ibn Ḥumayd is a weak Ḥāfiḍh.
The authentication of Ḥadīth:
Referenced by Aṭ-Ṭabarī on the authority of Ar-Rabīʿ, in *Jāmiʾ Al-Bayān* (The Collection of the Interpretations), 27/49.

(4) [2890] The authentication of Ḥadīth:
A weak ʾIsnād. It includes Ibn Ḥumayd. I did not find the Author's Scholar.
The authentication of Ḥadīth:
Referenced by Aṭ-Ṭabarī on the authority of ʿIkrima. See: *Jāmiʾ Al-Bayān* (The Collection of the Interpretations), Aṭ-Ṭabarī, 24/48.

Those who said he didn't see Allah did mention:

[2891] Abu 'Abd Allah Al- Husayn ibn Muḥammad ibn al-Husayn Al Hafiz reported that: Mūsā ibn ʿAliyy reported that: Ibrahim ibn Zuhayr reported that: ʿīsā ibn Makkī reported that: Mūsā ibn ʻUbaydah reported that Muḥammad ibn Kaʾab reported that: Some of the companions of the Messenger of Allah said: O Messenger of Allah! Have you seen thy lord?! He added: ((**I saw Him twice with my heart and did not see Him with my own eyes**)). Then he recited: "The (Prophet's) heart lied not (in seeing) what he (Muḥammad PBUH) saw.")).

accordingly, Ibn al-Hanafiyya narrated from his father and Abu al-'Alia reported from Ibn 'Abbas (may Allah be pleased with them) the same. (1)

[2892] Al-Husayn ibn Muḥammad reported that: Abu al-Qasim 'Umar ibn Muḥammad ibn 'Abdullah ibn Hatim at-Tirmidhi told us: My maternal grandfather, Muḥammad ibn ʻUbayd Allah ibn Marzouq, told us: ʻAffān ibn Muslim, reported that: Hammam reported that 'Abd-Allah ibn Shaqīq, who said: I asked Abu Dhar (may Allah be pleased with him): If I had seen Allah's Messenger, I would've asked him, and he said: And what were thee asking? (I said: I was asking him if he saw his Lord Allah the Almighty, and he said: I asked him and he said: ((**I saw a light that appeared to be Him**)).(2)

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(1) [2891] The authentication of Ḥadīth:
It includes Mūsā bin ʿUbayda; a weak narrator. It includes also an anonymous narrator.
The authentication of Ḥadīth:
Al-Māwardī cited it in *An-Nukat wa Al-ʿUyūn* (The Beneficial Notes and Best Interpretations), 05/394.

(2) [2892] The authentication of Ḥadīth:
A weak ʾIsnād. It includes ʿUbaydullāh bin Marzūq and ʾAbū al-Qāsim ʿUmar at-Tirmidhī; both are weak narrators.
The authentication of Ḥadīth:
Referenced by Muslim, in the Book of Faith, Chapter: the Prophet's saying: ((**(He is) Light; how** could I see Him?)), and his saying: ((I saw Light.)) (178) through Ḥajjāj Ash-Shāʿir on the authority of ʿAffān bin Muslim, and through Qatāda on the authority Shaqīq via the same ʾIsnād. Therefore, the tradition ranks to the degree of the sound tradition due to another tradition.

It was also narrated from Abu Saʿīd al-Khudrī may Allah be pleased with him, who said: The Messenger of Allah was asked about the verse: "The (Prophet's) heart lied not (in seeing) what he (Muḥammad PBUH) saw."

means: ((I saweth a light)), and Mujāhid and ʻIkrima reported that Ibn Abbas (may Allah be pleased with them), and it was mentioned in this chapter a comprehensive hadith:

[2893] Al-Husayn ibn Muḥammad , al-Thaqafī reported that: Abū ʻAlī ibn Habash almuqri' reported that: ʻAlī ibn zinjawyh, reported that : Salma reported that: Abdul Razzaq reported that: Ibn 'Uyaynah reported that Mujālid ibn Saʻīd, reported that al-Shaʿbī reported that Abdullah ibn al-Harith, who said: Ibn Abbas and Ka'ab held a meeting, Ibn 'Abbas (may Allah be pleased with him) said: As for we, Banū Hāshim, we say: Muḥammad saw his Lord Almighty twice, then Ibn 'Abbas (may Allah be pleased with him) said: Yet you wonder why Allah's companionship was given to Ibrāhīm, while Allah's salam and kalam (conversation) were given to Mūsā and seeing Allah was grated for Muḥammad.

He added: Ka'b (may Allah have mercy on him) praised Allah until he was answered by (the mountains), and then he said: Allah, may He be exalted, divided His vision and words between Muḥammad and Mūsā , peace and blessings be upon them, and Mūsā (peace be upon him) spoke to Allah while, Muḥammad saw him. (1)

[2894] Mujālid ibn Saʻīd, said: Al-Sha'bi said, and Masrooq told me that he asked 'Aisha (may Allah be pleased with them): O mother of believers Did Muḥammad saw Allah the Almighty؟ She replied: ((You sayeth words that maketh my hair stands firm)) (I said: Easy! And I recited: "By the Star when it goes down" until I reached "And was at a distance of two bows' length or

(1) [2893] The authentication of Ḥadīth:
It includes Ibn Zanjawayh; who is neither criticized nor authenticated. And Mujālid bin Saʿīd is not a strong narrator and he changed at the end of his lifetime.
The authentication of Ḥadīth:
ʿAbdurrazzāq referenced it in his Exegesis, 02/252. at-Tirmidhī referenced it in his Exegesis, for the Sūrah of An-Najm, (3278) through Ibn Abī ʿAmr on the authority of Sufyān. Al-Māwardī cited it in *An-Nukat wa Al-ʿUyūn* (The Beneficial Notes and Best Interpretations), 05/395,,, and attributed it to Kaʿb.

(even) nearer," she said: Easy, what did you make of the verses? But he saw Jibrīl (peace be upon him) in his image, whoever told you that Muḥammad saw Allah the Almighty has lied to you, for Allah revealed: "No human vision can encompass Him" (Qur'an 6:103)

and whoever tells you that Muḥammad knows the fifth of the unseen, has lied, for Allah revealed: "Verily, with God alone rests the knowledge of when the Last Hour will come" (Qur'an 31:34)

and whoever tells you that Muḥammad withheld inspirations of the revelation has lied for Allah revealed: "O Messenger! Make known that which hath been revealed unto thee from thy Lord" (Qur'an 5:67) (1)

'Abd al-Razzaq said: I mentioned this hadith to Muammar, and he said: 'Aisha, may Allah be pleased with her, isn't more knowledgeable than Ibn 'Abbas (may Allah be pleased with them).

"Will you then dispute with him (Muḥammad PBUH) about what he saw [during the Mi'raj: (Ascent of the Prophet SAW over the seven heavens)]." (Qur'an 53:12) meaning: According to what he saw, ʿAlī, Ibn Mas'ud, Ibn 'Abbas, 'Aisha (may Allah be pleased with them), Masrouq, al-Nakha'i, Abu Wa'il, al-Sha'bi, Abu 'Alia, Yaḥyā, al-A'mash, Hamza, al-Kisa'i, Khalaf, Nasr ibn ʿĀṣim, Ya'qub, and Salam recited: "Will you then dispute with him" (Afatumaroonahu) with the diacritic fatha and barring the letter Alef, which was chosen by Abu ʿUbayd, and Abu Muʿādh it means: Deny his wordsnd falsify themʿ Abu 'Ubayd said: Because they did not dispute with him, but they falsified him, the Arabs say: Marytu alrrajul if a man's rights were stolen, annexed or denied, a poet once said:

If you abandon a brother of truth and generosity,

You have passed by a brother who used to pass by you.

Meaning you falsified his claims.

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(1) [2894] The assessment of the reliability of the chain of transmitters:
It includes Ibn Zanjawayh who is neither criticized nor authenticated. Mujālid is not a strong narrator.
The authentication of Ḥadīth:
Referenced by Al-Bukhārī through Ismāʿīl bin Abī Khālid on the authority of ʿĀmer As-Shaʿbī, in the Book of Exegesis, the exegesis of Sūrah of An-Najm, (4855). Muslim referenced it through Ismāʿīl on the authority of As-Shaʿbī by the same ʾIsnād, the Book of Faith No. (177).

Sa'id ibn Jubayr, Talha ibn Masraf, al-'Araj, and Mujāhid recited: "Will you then dispute with him" (Afatumaroonahu) employing the diacritic damma and barring the letter Alef, which is derived from Amraytu meaning: Are you falsifying his words and dealing with him with skepticism.

The others read: "Will you then dispute with him" (Afatumaaroonahu) with the diacritic damma on the letter taa also, the letter Alef was included, it means: Are thy arguing with him that he saweth his lord. Which is similar to the following verse: "Enter not, therefore, into controversies concerning them, except on a matter that is clear, " (fala tumari feehim illa miraan thahiran) (Qur'an 18:22) The two meanings are intertwined, because their argument is ingratitude, which is the choice of Abu Hatim, and in the hadith: **((Argueth not in the Qur'an, for that arguing or disputing in the Qur'anic verses is Kufr _polytheism, idolation, paganism))**

"And indeed he (Muḥammad PBUH) saw him" (Qur'an 53:13)

means: Muḥammad indeed saw his lord, which is the saying of ibn Abbas (may Allah be pleased with them) and his companions.

It is said: He saw Jibrīl (peace be upon him) "at a second descent" meaning: Another time, he called it a descent as a metaphor, because Jibrīl (peace be upon him) was seen by the Prophet in his image in which he was created twice: Once on earth at the upper horizon, where the latter revealed his six hundred wings and has extended its wings between East and West. And once at Sidrat al-Muntahā in the sky, and this is the saying of ʿAisha, may Allah be pleased with her, and most of the scholars, which is the choice, because it vision was associated to where it occurred. He replied: "Near Sidrat-ul-Muntaha" because it was revealed that: "at a second descent" it's a metaphor meaning: He saw him descending again, and Allah the Almighty was described as the place and the descent that is the transition is impossible, and because it wasn't narrated in the hadith that he saw his Lord Almighty before the night of Mi'raj, (ascension to heaven) he sees him that night again indicating it:

[2895] ʿAqeel ibn Muḥammad reported that Abu al-Faraj al-Baghdadi reported that Muḥammad ibn Jarir, he said: Muḥammad ibn Almuthnná reported that: ʿAbd al-Wahhāb , al-Thaqafī reported that: Dāwūd reported that ʿAmer reported that Masrooq reported that ʿAisha said: Whoever claims that Muḥammad saw his Lord, he has committed the greatest blasphemy

against Allah the Almighty. He added: I was reclining, and I sat down and said: O Mother of the Believers, look at me and do not hasten me, have you seen the following verses: "And indeed he saw him at a second descent "and "And without doubt he saw him in the clear horizon." (Qur'an 81:23)

She said: Rather, he saw Jibrīl (peace be upon him) in his image in which he was created twice: Once when he descended from heaven to earth, the greatness of his creation encompassed all between heaven and earth, and once at Sidrat al-Muntahā, and I was the first to ask the Prophet about this verse: He replied: ((Jibrīl Peace be upon him)). (1)

"Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)]," (Qur'an 53:14)

near is a relative noun to the verb: "saw" Sidrat: The buckthorn tree, called Sidrat al-Muntahā, because it is where the knowledge of every knower ends, and Hilāl ibn yasāf said: Ibn 'Abbas (may Allah be pleased with him) asked Ka'b about Sidrat al-Muntahā, while I was present, and Ka'b replied: It is a Sidrat at the origin of the throne on the heads of the throne holders to it ends the knowledge of all creations, and things behind it are unseen that only Allah the Almighty knows. Ibn Mas'ud (may Allah be pleased with him) said: It is called that because it ends at its roots what falls from above, and what goes up by the command of Allah the Almighty, ends up being caught up there and if what falls from above ends with at its roots, that's why it's called al-Muntahā

(1) [2895] The authentication of Ḥadīth:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Referenced by Al-Bukhārī through Al-Qāsim on the authority of ʿĀ'isha, may Allah be pleased with her, in the Book Of The Beginning Of Creation, Chapter: If someone of you said: Amen. (3234). Muslim referenced it from the path of Dawūd in The Book of Faith, Chapter: the Meaning of Allah's saying: **((And indeed he saw him at a second descent.))** No. (177)
The assessment of the reliability of the chain of transmitters:
It includes Ar-Rabīʿ, an authenticated narrator who shows confusion.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), , 27/54. Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), 17/95, and attributed it to Ath-Thaʿlabī.

because everything ends with the command of Allah the Almighty and they do not count it, as aḍ-Ḍaḥḥāk said.

It is said: For the souls of believers reach it.

It is said: Because everyone who died following the Sunnah of the Messenger of Allah and his method ends up being there.

Al-Rabi' reported that Abu al-'Aliyah, reported that Abu Hurayrah (may Allah be pleased with him), said: When the Messenger of Allah journeyed he ended up at Sidrat al-Muntahā, and he was told: This is Sidrat al-Muntahā where everyone of your nation (Ummah) following your sunnah so it is a tree from whose origin rivers of non-bilge water (and rivers of milk whose taste has not changed, and rivers of wine that are pleasant to drinkers, and rivers of filtered honey), and if it is a tree under which the resting passenger walks for a hundred years without passing from its shadow, and a leaf of that tree is enough to cover the whole nation.

[2896] Ibn finjawyh reported that: ʻUbayd Allah ibn Muḥammad) Ibn shanabah, reported that: Almisūḥīyu reported that: ʻUbayd ibn Yaʻīsh, reported that: Yūnus ibn Bakīr, reported that: Muḥammad ibn Isḥāq reported that Yaḥyā ibn 'Abbad ibn 'Abdullah ibn al-Zubayr, reported that his grandmother Asmāʾ bint Abī Bakr (may Allah be pleased with them), who said: I heard the Prophet say in the description of Sidrat al-Muntahā: **((A passenger walks in the shadow of its branches for a hundred years, and a hundred thousand passengers remain, covered in its branches by a bed of gold, as if its fruit were few)).** (1)

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(1) [2896] The assessment of the reliability of the chain of transmitters:
The Chain of Narrators includes a discontinuity, as Yaḥyā bin ʿAbbād did not reported on the authority of his grandmother ʾAsmāʾ. I did not find Al-Masūḥī. Ibn Shanabah is neither criticized nor authenticated.
The authentication of Ḥadīth:
at-Tirmidhī narrated the tradition as Mawṣūl in his Sunan through Yūnus bin Bukayr on the authority of Muḥammad bin Isḥāq on the authority of Yaḥyā bin ʿAbbād on the authority of ʿAbdullāh bin Az-Zubayr on the authority of his father on the authority of ʿĀʾisha on the authority of ʾAsmāʾ bint Abī Bakr, in the Book of Jannah (Paradise), (2541), and said: This is a sound and Gharīb tradition. Aṭ-Ṭabarī cited it in *Jāmiʿ Al-Bayān* (The Collection of the Interpretations),, 27/55, and Al-Baghawī cited it in *Maʿālim At-Tanzīl* (The Revelation Signs), 07/405, and thus is ranked up to the degree of the sound due to another tradition.

Then, Muqātil proceeded: It is a tree, if one of its leaves fell into the ground, it would have lit up for the people of the earth as the sun shines carrying ornaments, suits, and fruits of all kinds, and if a man rode a pot and floated around it, he would not have reached the place from which he rode until he gets old which is blessed that Allah the Almighty mentioned in Surat Al-Ra'd, and its description has been investigated in the story of Al-Masra (Journey to Jerusalem) in Surat Al-Isra.

"Near it is the Paradise of Abode." (Qur'an 53:15)

Al Hasan proceeds: It is resting place of the pious as it was revealed in the following verse: "There awaits those who believe and do deeds of righteousness Gardens of Eternal Abode" (Qur'an 32:19) It is said: It is a paradise to which the souls of martyrs will abode.)

"When that covered the lote-tree which did cover it!" (Qur'an 53:16)

Ibn Mas'ud (may Allah be pleased with him) said: A bed of gold, which is the narration of aḍ-Ḍaḥḥāk reported from Ibn 'Abbas (may Allah be pleased with him), and he raised it to the Prophet, and al-Hasan said: She was overwhelmed by the light of the Lord of the worlds, and she became enlightened.

It is said: Angels reside therein in groups.

It was heard that the prophet said: **((I saw on each leaf therein standing angels praising Allah the Almighty)).**

Al-Rabi' reported that Abu al-'Aliyah, reported that Abu Hurayrah (may Allah be pleased with him), said): When the Prophet journeyed, he ended up in Sidrat al-Muntahā, and both the light of creativity and the angels from under the throne of Allah overshadowed while the angels looked like crows when they (fall) on trees, he said: Then he spoke to him and said: **((If ye asketh ye 'll be given in kind))** he proceeded: **((I seeketh your forgivness our Rubb/**

The authentication of Ḥadīth:

It includes Ar-Rabīʿ, an authenticated narrator who shows confusion.

The authentication of Ḥadīth:

Aṭ-Ṭabarī referenced it in *Jāmiʾ Al-Bayān* (The Collection of the Interpretations), 27/56, through Jaʿfar Ar-Rāzī on the authority of Ar-Rabīʿ. See: Al-Baghawī cited it in *Maʿālim At-Tanzīl* (The Revelation Signs), 07/406.

god)) In some hadiths, it was narrated that the prophet said: **((It's covered by racks of green birds))**

As-Suddī said: of the birds standing up above.

Anas (may Allah be pleased with him) narrated that the Prophet used to say: **((I ended up at Sidrat al-Muntahā and I knoweth that it is Sidrat, I know its leaves and fruit, and its seeds are like jars and necklaces, and if its leaves are similar to elephants' ears then when it was encompassed by Allah's command of it turned into rubies and emeralds until no one can describe it and do not detail its form)).**

" Near it is the Paradise of Abode." Ibn 'Abbas (may Allah be pleased with him) said: It is at the right side of the throne, and it is the degree of the martyrs compared to: "There awaits those who believe and do deeds of righteousness Gardens of Eternal Abode" (Qur'an 32:19)

[2897] Abu 'Abd Allah Al- Husayn ibn Muḥammad ibn al-Husayn Al-Dīnawarī, reported that: Abu 'Abd-Allah 'Umar ibn Ahmad ibn 'Umar ibn Muḥammad ibn al-Harith al-Qasbani reported that: ʿAlī ibn Al Abbas Almaqāniʿī reported that: Maymūn ibn al-Aṣbagh, reported that: Yaḥyā ibn Ṣāliḥ alwuḥāẓy, reported that: Muḥammad ibn Sulaymān ibn Ḍamrah al-Naṣrī reported that: Abdullah ibn Ibn Abī Qays reported that: I heard 'Abdullah ibn al-Zubayr (may Allah be pleased with him) recite this verse "Near it is the Paradise of Abode.", which means: The paradise of refuge and resort. (1)

[2898] Ibn finjawyh reported that: Talha ibn Muḥammad and Ubayd Allah ibn Ahmad told us: Abu Bakr ibn Mujāhid reported that: Ibn Ṣadaqah reported that: Abū al-Asbāṭ reported that: 'Abd al-Rahman reported that 'Ali ibn al-Qasim al-Kindi reported that Mūsā ibn 'Ubaydah, who said: I heard Muḥammad ibn Ka'b al-Qurazi recite: "Near it is the Paradise of Abode." Ibn Mujāhid said: Meaning was he fascinated, and the letter haa in this reading is a metaphor for the Prophet, Abu Hatim said: It is the recitation of ʿAlī,

(1) [2897] The authentication of Ḥadīth:
It includes Maymūn bin Al-ʾAṣbagh and Muḥammad bin Sulaymān who are both approved.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), 17/96.

Anas, Abu Sabrah al-Juhani, may Allah be pleased with them, Mujāhid, and Muḥammad ibn al-Sumayfa', which means: A place to stay or to sleep in. (1)

Al-Akhfash said: Realize it as you say: Jannahu al-layl (An Arabic transliteration of the phrase he was veiled by the night meaning: He was sheltered and engulfed

It was generally read as: "Near it is the Paradise of Abode", which is the reading of Saʿd ibn Abī Waqqāṣ,, ʿAisha, Ibn Abbas, Ibn Mas'ud and Abu Al-Alia may Allah be pleased with them, and all the recitations of other Qur'an commentators which is the choice of Abu Obayd and Abu Hatim.

"The sight (of Prophet Muḥammad PBUH) turned not aside... "(Qur'an 53:17) meaning neither right nor left

ʿnor it transgressed beyond (the) limit (ordained for it)." meaning: What exceeded what he saw.

It is said: what did go beyond what he ordered.

"Indeed he (Muḥammad PBUH) did see, of the Greatest Signs, of his Lord (Allah)." (Qur'an 53:18)

meaning: A profound symbol Ibn Mas'ud (may Allah be pleased with him) said: He saw a green eyeshade of paradise that had blocked the horizon.

Ad-Ḍaḥḥāk explained: He saw the Lote Tree of the farthest limit

'Abd al-Rahman ibn Zayd and Muqātil ibn Hayyan said: He saw Jibrīl (peace be upon him) in his image in which he was in the heavens.

It is said: An ascension to the seven heavens "Mi'raj"

It is said: it is all that he saw that night in his ascension and in his return, and his guide: "in order that We might show him (Muḥammad PBUH) of Our Ayat (proofs, evidences, lessons, signs, etc." (Qur'an 17:1).

"Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs)." (Qur'an 53:19)

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(1) [2898] The authentication of Ḥadīth:
It includes Mūsā bin ʿUbayda; a weak narrator. It includes also Al-Kindī, whom I cannot find.
The authentication of Ḥadīth:
See: Ibn Jinnī, *Al-Muḥtasīb* (The Responsible), 02/293, and ʾAbū Ḥayyān,, *Al-Baḥr Al-Muḥīṭ* (The Massive Ocean).

"Al-Lat" by Takhfif the letter taa, , the word itself is derived from the word (Allah) the feminine letter taa, was attached to the word "Al-Lat" so it was used in a feminine form, it was used as the following: ʿAmr, the feminine form of this word is: ʿAmrua, it was said: Abbas, and Abbasa, Abbas and Abbasa, so the Mushrikun (polytheists/idolaters) named their idols by the names of Allah the Almighty, and they derived from the word Allah: Al-Lat, and from the word Al-'Aziz: Al-'Uzza.

Qatada (may Allah be pleased with him) reported that: As for Al-Lat, was a rock situated in Al-Ṭāʾif that they worshiped, a poet said in the same context:

Thaqeef sought refuge in Lataha,

In the midst of a disappointed loser's reversal.

Ibn Zayd said: Al-Lat is a house with a palm tree that the tribe of Quraysh worshipped.

Ibn 'Abbas (may Allah be pleased with him), Mujāhid Hamid and Abu Salih read: "Al-Lat" – with the emphasis of the letter Taa (geminated consonant) – they said: There was a man who fed the pilgrims' living creatures, and when he died, they devoted themselves on his grave and worshipped him.

As-Suddī reported that Abu Salih was a man of Al-Ṭāʾif, , he used to tend to their idols and feed their living creatures that when he passed away they worshiped him.

Mujāhid said: He was a man inhabiting a mountain with booty from which he thawed hone then he took milk gathering it then cooking it and feeding the pilgrims, he inhabited the Nakhla valley, and when he died, they worshiped him without Allah, and he is Al-Lat.

Al Kalbi added in the same context saying: Al-Lat was a man from Thaqif, known as: Sarma ibn Ghanam used to thaw hone and put it on a rock, the Arabs sought him to feed their animals and tend to their idols, and when the man died, the tribesmen of Thaqif turned into the rock whereupon he died to their place of habituation, thus worshipping him and calling him Al-Lat.

"Al-'Uzza" commentators differed in interpreting this part, Mujāhid explained: It is a palm tree at ghatfan that they worship, and it is the one to which the Messenger of Allah sent Khālid ibn al-Walīd (may Allah be pleased with him) who cut it down that he strokes it with an axe and said:

O dear, your disbelief, how far it has taken you,

Indeed, I have witnessed Allah humiliating you.

A demoness (Banshee) came out of the tree, spreading her hair, calling for woe, putting her hand on her head.

It is said: When Khālid (may Allah be pleased with him) defeated them, he cut off some of the tree and messed other parts of it, then he returned to the Prophet and said: I cutteth it off! so the Prophet asked him: **((What did ye see?))** He added: I saweth nothing. He replied: Khālid (may Allah be pleased with him) stroke the tree with a pickaxe thus uprooting its roots a naked woman got out of the tree, Khālid took her by surprise, he killed her then returned to the Prophet and told him so he added: **((That was Al-'Uzza, and she shall be worshiped no more))**

Ad-Ḍaḥḥāk explained: It is an idol of Ghatfan, which was placed for them by Sa'ad ibn Dhalem Al-Ghatfani, because he came to Makkah , he saw Safa, Marwa and the hajj ceremony of walking between them and saw the people of Mecca circumambulating between them, and he returned to Nakhla valley and told his people: The people of Makkah have Safa and Marwa which are not yours, also, the people of Makkah have gods of their own that they worship which are not yours, too, they said: What is thy command? He added: I maketh ye y'r lord, , he went and took a stone from Safa and another from Marwa then transferred them to the whereabouts of his people and he put the one from Safa, and he said: This is Safa, then he put the one who took from Marwa and said: While that is Marwa then he took three stones and assigned them to a tree, and said: This is thy Lord, pray worship Him, so they went circumambulating between the two stones, worshiping stones until the Prophet conquered Makkah and ordered the stones to be lifted then he sent Khālid ibn al-Walīd (may Allah be pleased with him) to Al-Uzza, which he eventually cut off

(Ibn Zayd said: It is a house in at-Taif that they worshiped.

Ibn ʾIsḥāq added in the same context saying: Al-'Uzza was a house at palm valley magnified by this neighborhood of Quraish, Ghatfan, Kinana and Mudhar, all of which were its core worshipers and devotees were of Bani Shayban from Salim, so the Prophet sent Khālid ibn al-Walīd, (may Allah be

pleased with him,) and when its owner Alsilmī heard of Khālid's war march, he hung his sword on the tree and was heard saying:

O ‘Uzza, tighten your grip with an unwavering strength,

For Khalid, don your mask and bare your arms.

O my dear, if one does not meet death like Khalid,

Then resort to immediate sin or seek victory.

When Khālid ibn al-Walīd (may Allah be pleased with him) reached the tree, he strokes it and eradicated it, then he returned to the Prophet and told him.

“And Manat...” (Qur’an 53:20)

Ibn Kathir,, Ibn Muhaysin, Hamid, Mujāhid Al-silmī and Al-Aʿshā reported that Abu Bakr, reported that ʿĀṣim: “And Man’ata” Waman’ata using kataa and madd, ʿĀṣim Allah be pleased with him, used the following poem as an evidence:

Has not Tameem ibn 'Adi arrived, son of Manna'ah,

To the valley of our dispute, the son of Tameem?

The rest read it “and Manat” without hamza which is the choice of Abu Ubayd and Abu Hatem.

Al-Kumayt al-Asadi said:

And indeed, tribes that do not pledge allegiance

Have turned their backs on us, betraying our cause.

Qatada reported that: It belonged to Khuza'a, it was erected at Qudaid valley.

Ibn Zayd said: It is a house at Ḥurrah almshll worshipped by the tribesmen of Banu Ka'b.

Ad-Ḍaḥḥāk explained: Manat is an idol for hudh’ail and Khuza'a that is worshiped by the people of Makkah.

It is said: Its derived from Nā’ al-Najm ynw’ nw’an.

Some of them said: Al-Lat and Al’Uzza and Manat are idols of stones that were in the hollow of the ka'abah that they worship.

Qur'anic reciters differed in the time on Al- Lat and Manat, so the majority from Al-Kisa'i,, Al-Bazzi, from Ibn Kathir, who read Al-Lat with the letter haa.

Al Farra'a said: Its origin is Lah like Shah, namely: Its origin is Lah like Shah, namely: disappeared, the poet said:

She disappeared, never known for being outspoken,

Oh, if only she had come out so we could have seen her.

The rest favored the letter Taa to differentiate between its name and the name of Allah the Almighty, and because it is one letter that has no equal, there are many words in it until it became original, and because it is written in the Qur'an with Taa, (taa maftuha) such as in "for by the Grace of thy Lord" (biniAAmati rabbika) (Qur'an 52:29) "Verily the tree of Zaqqum" (shajarata alzzaqqoomi) (Qur'an 44:43) And the like, and what was written with the letter haa it must be written with consonation with the letter haa, some of them said: The choice in all that is not added after the letter haa such as in: "This is a mercy from my Lord:" (hatha rahmatun min rabbee) (Qur'an 18:98) "a tree springing"(Washajaratan takhruju) (Qur'an 23:20) What was added is permissible on the original and Taa following the line of the Qur'an, the haa is a distinctive because it is a junction that is a consonant letter without the second and Taa for the sake of possession (Muđâf), but "Manat" Al-kisa'i , Ibn Kathir, and Ibn Muhaysin, read with the letter haa while the rest stand read it with the letter taa following the line of the Qur'an "the other third" Arabs don't call the third: With the word other, but thy use it while describing the second, they differentiated with the interpretation of this word:

al-Khalīl said: But he said this to the concord of the words of the verse, as he said: "and in it I find other uses." (maaribu okhra) he didn't say Aakhar, Al Hussayn ibn Fadl said: In this verse there's a great deal of Anastrophe as a metaphor depicting: Have you seeth the other Al-Lat and Al'Uzza, and the third Manat, and the meaning of the verse: Have you seen ye who claim that Al-Lat and Al-'Uzza, and Manat are the daughters of Allah?

The Verse: # "Is it for you…" (Qur'an 53:21)

meaning: Why - for yourselves [you would choose only] "the males and for Him the females"

“That indeed...” (Qur’an 53:22) meaning this division

“ is a division most unfair” (qismatun deeza) it was commonly read without hamza, ibn Kathir read in the narration of Al-Bazzi, Al-Qawas and Mujāhid, Hamid ibn Qays, and Ibn Muhaysin: “Da’iza” with hamza, which is an adjective (Na‘tun) such as saying: Mshyat khylá to describe a man if he prances.

Both ibn 'Abbas (may Allah be pleased with them) and Qatada said in the interpretation of this verse: It means an unjust division where you have made for your Lord from the newborn what you hate for yourselves.

Mujāhid and Muqātil both said: A twisted division. In the same context, Al-Hasan said: Not moderate.

Ibn sirin added in the same context saying: It’s uneven to have male sons for yourselves and Give Allah female daughters. Ad-Ḍaḥḥāk explained: It’s incomplete Sufyan added: defective. Ibn Zayd said: lacking.

Al-Kisa'i said: It’s said ḍāzh yḍyzh ḍyzan, wḍāz yaḍūzu ḍwzan, wḍ’z yuḍ’z ḍa’zan if one is wronged, transgressed, underestimated and detracted the poet said:

The sons of Asad became corrupt with their rule,

Turning the head into a tail, it's truly absurd.

Al-Akhfash also added:

If you turn away from us, we will belittle you,

And if you disappear, your arrow will falter, your nose scorned.

And the metaphor of deeza from the speech is Fu‘lá ith the diacritic damma employed above the letter faa because it is an adjective and the adjectives are only to be used in the form Fu‘lá by uisng damma on the faa such as in Ḥublá (pregnant), Unthá (female), and Bushrá

(good omen) Fa‘lá - by using a fatha on the letter faa - such as Ghaḍbá (angry) and Sakrá (drunk) and it hasn’t been reported in the words of the Arabs adjectives of the word Fi‘lá - by using the diacritic Kasra under the letter faa - but it can be used in names such as Dhifrá (ill smell) Dhikrá (memory) and Shi‘rá (poetic).

Al-Mu'araj said: They hated the using damma on the letter Dhad and feared the transformation of the letter Yaa to Waw which is one of the kin of the letter Waw, so they used the diacritic kasra under the letter Dhad for this reason as they said: In the plural of Abyad (white) is (biid) and the origin of is (buud), such as Humr (red) sufr, (yellow) and khudr (green), but those who said: Daaza yaduuzu, noun: douza such as shura (Consultation)

"They are..." (Qur'an 53:23)

meaning: Those idols.

"but names which you have named" meaning: That you carved and called thy gods

"you and your fathers, for which Allah has sent down no authority." meaning: Allah has not revealed any warrant, [any] proof or evidence, for them

"They follow but a guess" it was commonly read with the letter yaa, in (yattabiAAoona) and ʿīsā ibn ʻUmar,, Ayyub and Ibn Al-Sumayfa' read: "follow but a guess" (tattabiAAoona which is an Arabic transliteration of the word you follow) which is similar according to their opinion to the following verse: "but names which you have named" meaning: These only follow speculations that it's called gods and that they are their intercessors.

" which they themselves desire,." Ibn 'Abbas (may Allah be pleased with him) said: Explaining, they followeth but what they guess, and what Shaiṭān (satan/devil/demon) has adorned for them.

" whereas there has surely come to them the Guidance from their Lord!" The statement that they are not gods, and that worship is only suitable for the one God Allah the Almighty.

"Or shall man have what he wishes?" (Qur'an 53:24)

what he desires meaning: He wouldn't be able to get it.

It is said: Or does a person wish for what he wishes for without good deeds to perform, so that he will be rewarded.

It is said: Or for man what he wished from the prophecy was revealed in Al-Naḍr ibn al-Ḥārith).

It is said: al-Walīd ibn al-Mughīrah

It is said: In other disbelievers who claimed that idols intercede for them at Allah the Almighty,'s throne which means: Do you think that what they wish for from the intercession of idols is being realized and not what they thought and wished?

"But to Allah belongs the last (Hereafter) and the first (the world)." (Qur'an 53:25)

meaning: In the world He gives what He wants to whomever He wants, and prevents what He wants from whomever He wants, not what anyone wished and desired to be his, but to Allah's will and command for to Allah belongs whatever He wisheth and all of what he gives and provides which is similar to the following verse: " (Can there be another) god besides Allah" (Qur'an 27:62) meaning: There is no god but Allah.

Ibn Zayd said: Means if Muḥammad wished for something and Allah gave it to him, do not deny that, for Allah belongs the hereafter and the world so he gives to whomever he wants and deprives whomever he wants.

"And there are many angels in the heavens..." (Qur'an 53:26)

that are worshiped by these Kuffar (infidels/disbelievers/ pagans/ idolaters) and claim to be the daughters of Allah and hope for their intercession, which is blasphemy more severe that assigning idols to Allah, "whose intercession will avail nothing" to anyone.

"except after Allah has given leave" meaning: Until Allah gives permission

"for whom He wills and pleases." Al-Akhfash said: angels means plural. It is similar to the following verse: "And none of you could withhold Us from (punishing) him." (Qur'an 69 :47) It is said: He mentions malakin (angels) to signify all angels

"Verily, those who believe not in the Hereafter" (Qur'an 53:27)

of the Kuffar (Mushrikun, polytheists, idolaters, pagans)

"name the angels with female names" meaning: Such as naming angels with female like names or female names like, when they said: They are the daughters of Allah, may Allah be exalted, from what their foul claims.

"While they have..." (Qur'an 53:28)

by calling them that.

"no knowledge thereof. They follow but a guess," and falsehood

"and verily, guess is no substitute " meaning: From chastisement.

"for the truth" which is similar to the following verse: "We send not the angels down except for just cause" (Qur'an 15:8).

It is said: lo! a guess can never take the place of the truth and knowledge.

The following verse meant: "And there are many angels in the heavens, whose intercession will avail nothing "It does not intercede for them at all, and it does not mean that they intercede, so their intercession does no avail except that Allah the all able allows them to intercede for whomever He wills and is pleased with from the people of monotheism (believers).

"Therefore withdraw (O Muḥammad PBUH) from him who turns away from Our Reminder" (Qur'an 53:29)

meaning: The Qur'an

It is said: Faith It is said: Muḥammad , and the verse is abrogated by the verse of the sword "and desires nothing but the life of this world." (it was revealed in the Al-Naḍr ibn al-Ḥārith and it was said: In al-walid

"That is what they could reach of knowledge" (Qur'an 53:30)

means: their work for their livelihood and forsaking good deeds for the afterlife) said Al Farra'a said: Belittle them and despise them, that is: This is the fate of their minds and the end of their knowledge to choose this world over the hereafter.

It is said: That they made angels and idols the daughters of Allah.

"Verily, your Lord it is He Who knows best him" means: knows

"who goes astray from His Path," meaning: Strayed from religion.

"and He knows best him who receives guidance"

and he will reward both by their deeds.

"And to Allah belongs all that is in the heavens and all that is in the earth," (Qur'an 53:31)

servants and kings.

"that He may requite" means: He has the kingship to reward in righteousness, because he who does the right only is rewarded by Allah.

It is said: It's a metaphor for: Your Lord is the most knowledgeable of those who have strayed from His path, and He is the most knowledgeable of those who have been guided.

"that He may requite those who do evil " those who have strayed from His path.

"with that which they have done" means: As chastisement for their misdeeds.

"and reward those who do good, with what is best" and they are the ones who have been were guided.

"Those who avoid great sins" (Qur'an 53:32)

it was generally read in plural form which agrees with the following verse: "if ye (but) eschew the most heinous of the things which ye are forbidden to do" (Qur'an 4:31) In a plural form, , and Yaḥyā , Al-'Amash, Hamza, Al-Kisa'i, and Khalaf read: "Those who avoid great sin" (Kabirul ithm) and Ibn Abbas interpreted it as follows: It's the shirk (idolatry or polytheism)

"and Al-Fawahish (illegal sexual intercourse, etc.)" adultery

"except the small faults," (They differed in the meaning of (except) and some people said: It is a valid exception, and faults of major sins and immoralities: Heinous sins, and the verse means: Except that he commits immorality, then repents, then he fornicates, and finishes and becomes repentant in the meaning of small faults, which is the saying of Abu Hurayrah (may Allah be pleased with him), Mujāhid Al-Hasan, Abu Saleh, and the narration of 'Aṭā', reported from Ibn 'Abbas (may Allah be pleased with him): He added: It is when man commits immorality and then repents, and the word small faults requires that it be like a disease that hardly anyone is safe from it, as if it indicates that small faults that affect anybody,, Ibn Abbas (may Allah be pleased with them) said: The Messenger of Allah Said: **((If Thou forgivest, O God, Thou wilt forgive much sin, for which of Thy servants has not committed slight faults?))**

'Abd-Allah ibn ʿAmr ibn al-ʿĀṣ said: Small faults are all faults below shirk.

(Some of our ancestors said: Small faults represents the self-talk of the mujtahids (Muslim scholars), and the error and forgetfulness of the

worshipers, and the mindful, and everything that its doer repents of before death, because a person knows it without skepticism or insistence.

Others were accounted for saying the following: It is an imperfect exception. means: But they did not make small faults a major sin or an obscene one, and then they differed in its meaning: Ibn 'Abaas (may Allah be pleased with him) said: It is what was committed in the pre-Islamic era, (Jāhiliyyah) so they're not blamed for it, because the polytheists told the Muslims: Yesterday, you were performing misdeeds like we did. So Allah Almighty revealed this verse, and this is the saying of Zayd ibn Thābit and Al-Wallabi reported that Ibn Abbas and Zayd ibn Aslam, and his son as the Almighty says: "and two sisters in wedlock at one and the same time, except for what is past" (Qur'an 4:23) Some of them said: It is the smallest of sins such as the look, the touch,, the kiss and the wink, and it is the one who commits something provided that he doesn't go deep into it and wasn't obliged by it, which is the saying of Ibn Mas'ud, Huzaifa and Abū Saʿīd al-Khudrī (may Allah be pleased with them), and Masrouq, Al-Sha'bi and Ṭāwūs reported from Ibn 'Abbas (may Allah be pleased with them): He added: I have not seen anything more like small faults than what Abū Hurayrah (may Allah be pleased with him) reported that the Prophet said: **((Man's share of fornication which he will inevitably commit is decreed for him. The fornication of the eyes consists in looking, of the ears in hearing, of the tongue in speech, of the hand in violence, and of the foot in walking. The heart lusts and wishes, and the private parts accord with that or reject it, and if man followeth the whims of his private parts, a fornicator he is and if not it's small faults))** Because small faults consists of approaching things without going deeper in them the poet said in the same context:

With Zainab, the cherished one, before the caravan departs,

Say that what holds our hearts is beyond our control.

means: nearer.)

Ibn al-Zubayr, 'Ikrima, Qatada and aḍ-Ḍaḥḥāk said: It is between the two limits, the limit of the world and the torment of the hereafter, which is the narration of Al-Awfi and Al-Hakam ibn 'Uyaina, and Ibn Abbas - may Allah be pleased with them.

Al Farra'a said: The origin of small faults is to approach something, i.e. without committing it, it is said: Alamma if man approaches something without mixing with him, and Al-Kalbi said: There are two sides of small faults: Every sin that Allah the Almighty did not mention has boundaries in this world or ensuing torment in the Hereafter, so that which is expiated by the five prayers unless it reaches major sins and immorality, and the other side is the great sin that a person commits again and again then repents from it Mujāhid and Muqātil both explained: Small faults are represented by the space between the two limits of sins, and it, was revealed in Nabhān alttamār (may Allah be pleased with him): The story went on in Surat Al-Imran, and 'Aṭā' ibn Abī Rabāḥ said: Small faults are one's habitude of sins, which one commits between time and time.

Sa'id ibn al-Musayyib (may Allah have mercy on him) said: It's what endangers one's heart

Muḥammad ibn al-Ḥanafīyya (may Allah have mercy on him) said : It includes all of which is deemed good or evil which can be labeled as small faults, it's evidenced by the following: **((The devil draws near to man, and so does the angel: The devil's approach consists of promise of what is evil, and denial of what is true, whereas the angel's approach consists of promise of what is good and confirmation of what is true. When anyone experiences the latter, let him know that it comes from God and let him praise God; but if he experiences the other, let him seek refuge in God from the accursed devil.))**

Al-Husayn ibn al-Fadl said: Small faults consist of unintentional looks, which is forgiven, and if he looks again he'll be deemed guilty.

Al Farra'a said: It's a number of small faults

Abu Ishaq al-Zajjaj said: The word originated from what a person commits again and again but he does not delve into it and does not take it as a habitude, it is said: Almamtu bihi If you visit someone then you leave his door, it is said: What I did was only as a lammam and ilmaman which means: Now, but your visit is ilmam, and, Al-A'sha said in the same context:

Did a vision of a slain woman not haunt you,

While her fate is tied to ours, entangled and shattered?

Another one was accounted for saying the following:

How could the haunting vision not affect you,

When its orbit revolves around you, an idea and passion entwined?

al-Zahrī added in the same context: Small faults like committing adultery and then repenting and forsaking this lowly practice vowing to never return, or stealing, drinking wine then repenting and not going back: The evidence for this interpretation is the Almighty's saying: "and those who, if they commit indecency or wrong themselves remember Allah and ask forgiveness of their sins - for who but Allah forgives sins - and those who do not persist in what they do while they know." (Qur'an 3:135) Then the verse continues: "Those, their recompense is forgiveness from their Lord" (Qur'an 3:136)

guaranteed them forgiveness, as the Almighty said, after they committed Al-Lamm.

"your Lord is of vast forgiveness" for such [lesser and major sins] and for accepting repentance, ibn 'Abbas (may Allah be pleased with them said it means: It is not magnified by guilt,, such as the following verse: "My mercy embraceth all thing" (Qur'an 7:156).

[2899] Abu 'Abd Allah Al- Husayn ibn Muḥammad ibn fanjuwayh reported that: al-Fadl ibn al-Fadl al-Kindi reported that: Abu Abdullah Muḥammad ibn Abdullah ibn Muḥammad ibn Al-Nu'man ibn Abd al-Salam al-Isfahani reported that: Muḥammad ibn ʿĀṣim reported that: Yazid ibn Hārūn reported that: ,Al'awwām ibn Ḥawshab reported that 'Amr ibn Murrah ,reported that Abū Wā'il who said: Abu Maysarah saw 'Amr ibn Sharhabil – and he was one of the best companions of 'Abdullah (may Allah be pleased with him) – in a dream and said: I saw as if I had entered Paradise, and when the domes were stroke I said: To whom do these belong? They answered: Dhul-Kalaa and Hawshab, who were among those who were killed with Muʿāwiyah,, I asked: Wherefore art 'Ammār and his companions? They answered: In front of you, I proceeded: They killed each other, so how did they end up here? They continued narrating: They met Allah Almighty and found Him forgiving

Abu Khālid said: It has been reported to me that Dhul-Kalaʾ has freed twelve thousand houses. (1)

"He knows you well" more than you know thy selves.

"when He created you from the earth" means: For he created your forefather ʾĀdam from clay.

"and when you were fetuses" A fetus, which is the child, as long as it is in the womb, it was called a fetus for its concealment, ʿAmr ibn Kulthūm said:

It reveals itself when you enter a secluded place,

While the eyes of the envious ones have been put at ease.

My arms, a flowing stream of noble blood,

Of uncommon tone, it's like a flood.

Masrūuq reported that ʿAisha (may Allah be pleased with her) said: She said: Whenever a boy passed away the Jews would say: He is benevolent lad their saying reached the prophet who commented saying: **((They lied, for Allah the all able creates no breath in a mother's womb until it's a breath of a doomed or a blessed man))**, Allah the almighty revealed: "He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves "Ibn 'Abbas (may Allah be pleased with them) said: Do not praise yourselves, and the Prophet reported that he had a man mentioned in an assembly of his, so a man stood up and said: O Messenger of Allah, there is no better man after the Messenger of Allah than that man in such, and the Prophet said: **))Woe to you! For you have broken your brother's back, you have cut his neck, for praise to man is like slaughter, whomsoever praises his brother shall sayeth I believe him to be so and Allah is his witness, for we do not praise anyone over Allah's praise of him))**

Mujāhid and Zayd ibn ʿAslam both said do not absolve thy selves.

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(1) [2899] The authentication of Ḥadīth:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules),, 17/109.

Al Kalbi and Muqātil added in the same context saying: People would do good deeds and then say: Our prayers, fasting, charity and pilgrimage, so Allah Almighty revealed this verse. The Prophet (PBUH) said: ((**When thou seeth those who praiseth people, throweth dust in their faces.**)) "He knows best him who fears Allah and keep his duty to Him" who avoided polytheism and believed in Allah's prior knowledge of all that occurs.

ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) said: "who fears Allah and keep his duty to Him" means: He does good deeds and avoid misdeeds.

In the same context, Al-Hasan said: One that performed deeds in full dedication to Allah.

Ibn 'Abbas (may Allah be pleased with him) said: There is no one from this nation whom I recommend praising except the Messenger of Allah.

"Did you (O Muḥammad PBUH) observe him who turned away (from Islam)." (Qur'an 53:33)

As-Suddī, al-Kalbi, and al-Musayyib ibn Sharik said: It was revealed in ʿUthmān ibn ʿAffān, may Allah be pleased with him, who used to give charity and spend for the sake of goodness, and his brother from breastfeeding 'Abdullah ibn Sa'd ibn Abi Sarh told him: What is this that you are doing? You are about to have no money left, so ʿUthmān (may Allah be pleased with him) said: I have misdeeds and sins, and I ask for what I do to please Allah to obtain His forgiveness, so ʿAbdullah replied: Giveth me your she-camel and I shall beareth all thy sins, so ʿUthmān heeded his words and gave him the camel and took Allah as his witness, then he lessened giving for charity and donating for the cause ,so Allah revealed the following verse as a consequence: "Did you (O Muḥammad PBUH) observe him who turned away." at the day of Uhud when he abandoned his post and was killed as a result.

"And gave..." (Qur'an 53:34)

means: The doer, "a little, then stopped (giving)" meaning: and was then grudging? refrained from [giving], so ʿUthmān ibn ʿAffān (may Allah be pleased with him Returned o performing deeds better than before.

Both, Mujāhid and Ibn Zayd said: It was revealed in Al-Walīd ibn al-Mughīrah who had followed the Messenger of Allah and believed him but some polytheists shamed him, saying: You left the religion of the elders and

misled them, and claimed that they'll be in hell fire, you should have supported them, he replied: I feared the chastisement of Allah, but the reproacher (of the polytheists) guaranteed he'll gave him some of his wealth to revert back to polytheism and he'll bear the punishment of Allah in his stead, , he did and gave the one who reproached him some of what was guaranteed to him, and then he was stingy and prevented him from doing what was guaranteed, so Allah Almighty revealed: "Did you (O Muḥammad PBUH) observe him who turned away (from Islam)." and reverted back to Jāhiliyyah "And gave..."

means: His reproacher "a little, then stopped "then withheld the rest of the agreed due sum.

Then, Muqātil proceeded: It was revealed in Al-Walīd ibn al-Mughīrah who made a covenant of faith with the prophet PBUH but reverted back to kufr, so it was revealed: Did you (O Muḥammad SAW) observe him who turned away (from Islam), And gave a little (off good in his words) then stopped (giving)? And reverted back

Mūsā ibn 'Ubaydah Alrubdhī reported that 'Aṭā' ibn Yasār, reported that: It was revealed in a man who said to his family, "Prepare me, and I'll seek this man" – that is: The prophet, - so he prepared and went out and a man of the disbelievers met him and said: Where do you want to go? He added: Muḥammad, may I attain some of his good the man looked him and spoke: Giveth me your preparations and I shall bear your sins, so the first man complied and returned aback, then this verse was revealed in him.

It was also narrated from As-Suddī that he said: It was revealed in al-ʿĀṣ ibn Wa'il as-Sahmi, because he might have agreed with the Messenger of Allah on some matters.

I heard Muḥammad ibn Ka'b al-Qurazi recite: It was revealed in Abu Jahl ibn Hisham, because he said: By Allah, Muḥammad commands us only to have good morals, for that is what He says: "gave a little, then stopped" means: He disbelieved in him.

The commentators said: Waakda means: Cutting off what was given and not based on it, and its origin is from kuddiyya, which is: A stone appears in the well and prevents from digging and despairs searchers of water.

Al-Kisa'i said: The Arabs describe: Akdaa the digger if he reaches kaddiyya or a mountain while digging.

It is said: Kadiyah asabiuhu if his fingers were harmed, kadiyat yadduhu means his hand was no longer used in work kadda annabtu if a plant's yield became low, Almu'rrij said: Akda if he withheld good, Alḥuṭy'ah added in the same context:

He gaveth a little, then held his riches,

but the benign is praised in prose and speeches.

"Is with him the knowledge of the unseen so that he sees?" (Qur'an 53:35)

what Allah has prepared for him and what will become of him in the hereafter.

"Or is he not informed..." (Qur'an 53:36)

means acquainted.

"with what is in the Pages (Scripture) of Musa (Moses)" means the Torah

#" And of Ibrahim..." (Qur'an 53:37)

means the scriptures of Ibrāhīm who received ten scriptures.

It is said: al-Walīd ibn al-Mughīra told his kin of Banū Makhzūm: Followeth my religion and I shall bear your sins for you, it means: Or hasn't he prophesied and informed that nor can a bearer of burdens bear another's burdens.

And the verse: "who fulfilled (or conveyed) all that (what Allah ordered him to do or convey)" meaning: In conveying what he was sent to inspire from Allah.

"That no burdened person (with sins) shall bear the burden (sins) of another." (Qur'an 53:38)

means: One cannot bear another's burden.

'Ikrima and Ṭāwūs narrated that Ibn 'Abbas (may Allah be pleased with him) said: Before Ibrāhīm, may Allah's prayers be upon him, they took man by the guilt of others and took the custodian with the teen's guilt in killing so that the man kills by his father, brother, son, uncle, and cousin, while a husband was killed by his wife's guilt and the master was killed by his slave's guilt until Ibrāhīm (peace be upon him) forbade them from that and informed

them about God Almighty: "That no burdened person (with sins) shall bear the burden (sins) of another.".

Al-Hassan, Sa'id ibn Jubayr, and Qatada said: "Waffa" means: He did what he was commanded to do and delivered the messages of his Lord to his creation.

Mujāhid said: He fulfilled what was imposed on him.

Al-Rabie said: He fulfilled his vision and slew his son.

While 'Aṭā' al-Khurāsānī said: He adhered to his lord's words with complete obedience.

While Abu Al Aliyah said: And in pillars of Islam, which is explained in the following verse: "And remember that Abraham was tried by his Lord with certain commands, which he fulfilled" (Qur'an 1:124) No one was tried by this religion but fulfilled all his pillars but Ibrāhīm, it is said: Fulfilled his right, it was revealed: "For He will pay them their meed"

Sufyān ibn 'Uyaynah said: He rendered trust.

Ad-Ḍaḥḥāk explained: He is devoted in performing rites.

While 'Aṭā' Ibn al-Sā'ib said: It was reported to me that Ibrāhīm (peace be upon him) had promised Allah not to ask a creature anything, but when he threw him into the fire, Jibrīl (peace be upon him) came to him and said to him: Do you need something? He replied: Not from you he said: Then asketh him: He needeth not my question for, he knew about my situation, so Allah the Almighty praised him for doing what he said, and fulfilled what he had promised, and the Almighty said: "And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey),"

Al-Husayn ibn al-Fadl said: Regarding addyaf, he was even called the Abu al adyaf.

Abū Bakr al-Warrāq was asked: He did a condition that he claimed, and that is that Allah Almighty told him: "Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe." (Qur'an 1:131) Allah the Almighty demanded him proof of the validity of his claim, and he tried him in his money, his son, and his soul, and he found him in all of that totally devoted, and he said: "And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to

do or convey)," means: He claimed Islam and then corrected his claim, and it was narrated from the Prophet in the interpretation of this verse two sayings: The first being:

[2900] Abu 'Abdullah ibn fanjuwayh ad-Dainuri, reported that: Abu Bakr ibn Malik al-Qaṭī'ī reported that: Abdullah ibn Ahmed ibn hanbal said: My father reported that: He added: Hasan reported that: Ibn Lahī'ah reported that: Zabbān ibn Fāyid reported that Sahl ibn Sa'd al-Sā'idī (may Allah be pleased with them), reported that his father, reported that the Messenger of Allah said: **((Do I not tell you why Allah Almighty named Abraham his companion who fulfilled, because he used to say: Whenever the sun rises or sets:** "EXTOL, then, God's limitless glory when you enter upon the evening hours, and when you rise at morn" (Qur'an 30:17) (1)

The other being: [2901] Al-Husayn ibn Muḥammad ibn Al-Husayn Ibn Abdullah, reported that: Ahmad ibn Ja'far ibn Ḥamdān, Ibn Abdullah reported that: Aḥmad ibn alfarḥ almuqrī'u reported that: Abu Umar reported that: Nasr ibn 'Aliyy reported that: Mu'tamir ibn sulyymān, reported that Ja'far, reported that al-Qasim, reported that Abu 'Umamah (may Allah be pleased with him) that the Prophet recited "And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey)," he said: **((Do you know what has been fulfilled?))** They continued narrating: Allah and His Messenger know best, He said: **((He fulfilled in his work means: He did his day with four rak'ahs that he prayed from the beginning of the day.))** (2)

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(1) [2900] The authentication of Ḥadīth:
A weak ʾIsnād. It includes Zabbān bin Fāʾid, a weak narrator of tradition. It includes Ibn Lahīʿa who showed confusion.
The authentication of Ḥadīth:
ʾImām Aḥmad referenced it, 04/439, No. (15624).

(2) [2901] The authentication of Ḥadīth:
Extremely weak ʾIsnād. It includes Jaʿfar bin Az-Zubayr who is a neglected narrator.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it through ʾIsrāʾīl on the authority Jaʿfar in *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), 27/73. Al-Baghawī referenced it in his Exegesis, 04/415. Al-Māwardī cited it in *An-Nukat wa Al-ʿUyūn* (The Beneficial Notes and Best Interpretations), 05/403.

[2902] Ibn finjawyh reported that: Ibn Mālik,, reported that: Abdullah ibn Ahmed ibn hanbal said: My father reported that: Ibn Mahdī reported that: Muʿāwiyah reported that Abu al-Zahriyya, reported that Kathīr ibn murra, reported that Naʿīm ibn hmmār, may Allah be pleased with him, that he heard the Messenger of Allah say: **((The Almighty said: ((Son of Adam, if you perform four rak'as for me at the beginning of the day, I will supply what you need till the end of it.”))** (1)

[2903] Ibn finjawyh reported that: 'Ubayd Allah ibn Abi Samra reported that: Abu Talha Ahmad ibn Muḥammad ibn 'Abd al-Karim reported that: Nasr ibn ʿAliyy reported that: Muʿtamir ibn sulyymān reported that: Muḥammad ibn al-Haysam Abu Jamil reported that, Wiqāʾ ibn Iyās, reported that Sa'id ibn Jubayr, that he read: “And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey),” in Takhfif.

With regard to the combination of the words of the Almighty: “Nor can a bearer of burdens bear another's burdens” and, “ They will bear their own burdens, and (other) burdens along with their own” (Qur’an 29:13) Is what Al-Husayn ibn al-Fadl said: “Nor can a bearer of burdens bear another's burdens” willingly, “ They will bear their own burdens, and (other) burdens along with their own” forecefully. (2)

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(1) [2902] The authentication of Ḥadīth:
A weak ʾIsnād. It inlcudes Muʿāwiya bin Ṣāleḥ, an authenticated narrator who shows confusions. And ʾAbū Az-Zāhiriyya,, an authenticated narrator.
The authentication of Ḥadīth:
ʾAbū Dāwūd referenced it through Makḥūl on the authority of Kathīr bin Murra, in the Book of Prayer, Chapter: the Prayer of Ḍuḥa, No. (1289). Annasāʾiyy referenced it in his Major Sunan through Maʿn on the authority of Muʿāwiya bin Ṣāleḥ, in the Book of Prayer, Chapter: Encouraging the performance of the Noon Prayer,, No. (468) 01/177. ʾImām Aḥmad referenced it, in his Musnad, 05/286, No. (22469), and therefore the tradition ranks up to the degree of the sound due to another tradition.

(2) [2903] The authentication of Ḥadīth:
A weak ʾIsnād. It inlcudes ʾAbū Ṭalḥa whom Ad-Dāraquṭnī judged him as a weak narrator. It includes Wiqāʾ bin ʾIyās who is Layyin (whose narration is not criticized by something that makes his narration rejected.)
The authentication of Ḥadīth:
See Ibn Jinnī, *Al-Muḥtasib* (The Responsible),, 02/294.

[2904] Al-Husayn ibn Muḥammad ibn al-Hasan ibn Ja'far, reported that: Mūsā ibn Muḥammad ibn ʿAliyy reported that: Aḥmad ibn Yaḥyá alḥulwāny, reported that: Yahya ibn 'Abd al-Hamid reported that: 'Ubayd Allah ibn Iyad ibn Laqit reported that Abu Ramtha (may Allah be pleased with him) said: I set out with my father to the Prophet, and when I saw him, he said to me: Do you know who this is? This is the Messenger of Allah, he said, and I was shocked at that, when he said to me, and I thought the Messenger of Allah something that did not resemble people, so he is a human being with a beard covered of henna, and he has two green robes on him, and my father greeted him (then we sat down and talked for an hour), [then he asked my father:] **((Is that thy son?))** He added: It means: by the Lord of the Ka'bah' indeed, I testify of it, and the Messenger of Allah smiled at my resemblance to my father and from my father swearing and said: **((he'll not be punished in your stead and so you won't be punished in his))** then he recited: "That no burdened person (with sins) shall bear the burden (sins) of another." Then he looked at what appeared to be a lump between his shoulders and said: O Messenger of Allah, I treateth men, why don't I treat it for you? He added: **((No, it's who created it who shall deal with it.))** (1)

"And that man can have nothing but what he does (good or bad)." (Qur'an 53:39) This is what lies in the scriptures of Mūsā and Ibrāhīm, peace be upon them. As it was revealed: "Verily, (the ends) ye strive for are diverse." (Qur'an 92:4) Ibn 'Abbas (may Allah be pleased with him) said: This verse has been abrogated by the following verse: "And those who believe and whose offspring follow them in Faith, to them shall We join their offspring" (Qur'an 52:21) So the offspring entered paradise because of their parents' good deeds.

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(1) [2904] The authentication of Ḥadīth:
Extremely weak ʾIsnād. It includes Yaḥyā bin ʿAbdulḥamīd. who is accused of claiming another narrator's ʾIsnād of a tradition. ʿUbaydullāh bin ʾIyād is an authenticated narrator, though al-Bazzār he is Layyin (whose narration is not criticized by something that makes his narration rejected.)
The authentication of Ḥadīth:
ʾAbū Dāwūd referenced and summurized it in the Book of Combing the Hair, Chapter: Dying the Hair (4207), through Ibn Abjar on the authority of bin Laqīṭ. ʾImām Aḥmad referenced it completely in his Musnad, 02/226 (7109), through Hishām bin ʿAbdulmalik and ʿAffān on the authority of ʿUbaydullāh bin ʾIyād.

ʿIkrima said: This was for the people of Ibrāhīm and Mūsā, peace be upon them, but this nation (Ummah) has what they sought and what others sought with the news of Saʿd ibn ʿUbadah (may Allah be pleased with him): He asked the Messenger of Allah, "Does my mother have a reward if I volunteered in her stead?" He added: **((indeed))** in another hadith, it was said he dug a well: ((O Allah this is for um Sa'd's sake)), and the story of the woman who asked the Prophet and said: My father died and did not make a pilgrimage, he said: **((Maketh ye a pilgrimage in his stead))**

Ar-Rabiʿ ibn Anas said: "And that man can have nothing but what he does (good or bad)." meaning: Mushrikun (polytheists, idolaters, pagans), but the believer has what he has sought and what others have sought.

It is said: The disbeliever has nothing but what he has done in terms of good, and he will be rewarded in the abode of this world so that there will be no good left for him in the Hereafter.

It is narrated that ʿAbd Allāh ibn 'Ubayy ibn Salūl gave Al-ʿAbbās ibn ʿAbd al-Muṭṭalib (may Allah be pleased with him): When ʿAbd Allāh died, the Messenger of Allah sent his shirt so that ʿAbd Allāh be buried while wrapped in it, so there was no good thing left for him in the Hereafter to be rewarded for.

[2905] I heard Abu al-Qasim ibn Muḥammad ibn Habib say: Abū Isḥāq Ibrāhīm ibn maḍārib ibn Ibrāhīm reported that: His father reported that: Abdullah ibn Tahir, the governor of Khorasan, called Al Husayn ibn al-Fadl and told him: I'm confused with three verses that I called you seeking your help: And what they are, O Prince, he said: The Almighty says in describing the sons of ʾĀdam: "then he became full of regrets" (Qur'an 5:31) It is true that remorse is repentance.

And the verse: "every day in (new) Splendour doth He (shine)!" (Qur'an 55:29) It is true that the pen has dried up and run with what is there until the Day of Resurrection.

And the verse: "And that man can have nothing but what he does (good or bad)." let alone the weak, Al-Hussayn ibn Al-Fadl said: It is permissible that Qābīl's remorse is not repentance, and the remorse of this nation is considered as repentance, because Allah the Almighty has singled out this

nation with characteristics that other nations did not share with them, and there is another saying, which is: Qābīl's remorse was not for killing Hābīl, but for carrying him.

The verse: "And that man can have nothing but what he does (good or bad)." meaning: From the path of justice, and the metaphor of the verse is: "And that man can have nothing but what he does (good or bad)." is just, and I can reward him for a good deed with a thousand blessing.

The verse: "every day in (new) Splendour doth He (shine)!" (Qur'an 55:29) they are splendors that he repeats, not splendors that he shows, and the metaphor of the verse is to link splendors to timings so Abdullah ibn Tahir stood up, kissed his head and justified his burial. (1)

Abū Bakr al-Warrāq said: Except what any intention sought to explain the words of the Prophet: **((The people will be raised up on the Day of Resurrection on their intentions))**

"And that his deeds will be seen," (Qur'an 53:40)

in his journal.

"Then he will be recompensed..." (Qur'an 53:41)

he shall be rewarded.

"with a full and the best recompense" Al-Akhfash said: It is said: There is no difference between he was rewarded and he was recompensed as the poet said:

To match the striving of 'Alqamah ibn Sa'd,

I cannot repay him with a single day of adversity.

That he combinated the two tongues together.

"And that to your Lord (Allah) is the End (Return of everything)." (Qur'an 53:42)

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(1) [2905] The authentication of Ḥadīth:
The Author's Scholar was accused of lying by Al-Ḥākim. Ibrāhīm and father were neither criticised nor authenticated.
It includes narrators whom I cannot find Ibn Mājah referenced it in the Book of Zuhd (Asceticism), Chapter: Talking about Repentance. (4252)

meaning: What is determined for creations and their destiny, which is their accountability for their deeds.

It is said: From him is the beginning of the grace and to him is the end of hope.

[2906] Al-Husayn ibn Muḥammad Alsufyānī reported that: Muḥammad ibn Sīmā ibn al-Fatḥ al-Ḥanbalī, reported that: ʻAlī ibn Muḥammad al-Miṣrī, reported that: Isḥāq Ibn Manṣūr al-Ṣaʻdī, reported that: Al-Abbas ibn Zafar reported that Abu Ja'far al-Razi, reported that his father, reported that al-Rabi' ibn Anas, reported that Abu al-'Aliyah, reported that ʻUbayy ibn Ka'b (may Allah be pleased with him), reported that the Prophet said: "And that to your Lord (Allah) is the End (Return of everything)." he said: **((there is no thought regarding Allah))** [1] This hadith is evidenced by the following:

[2907] Ibn finjawyh reported that: Ubayd Allah ibn Muḥammad Ibn shanbh, reported that: ʻUmyr ibn mardās, reported that: ʻAbd al-Raḥmān ibn Ibrāhīm al-Sulamī, reported that: Ibn Lahi'ah reported that Yazīd ibn Abī Ḥabīb, reported that Sinān ibn Saʻd, reported that Anas ibn Mālik (may Allah be pleased with him), from the Prophet who said: **((whenever Allah the exultant is mentioned halt ye and forbid misdeeds))** [2]

[2908] Imam Abū Manṣūr Muḥammad ibn ʻAbd Allāh alḥmshādhy, (may Allah have mercy on him) reported verbally in the year eighty-seven and three hundred saying that: Abū Muḥammad ʻAbd al-Raḥmān ibn Muḥammad ibn Maḥbūb reported that: Abū Yaḥyá al-Bazzāz, reported that:

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(1) [2906] The authentication of Ḥadīth:
It includes narrators whom I cannot find. Jaʿfar Ar-Rāzī is an authenticated narrator with a bad memorization. Ar-Rabīʿ showed confusions.
The authentication of Ḥadīth:
Al-Baghawī referenced it through ʾAbū Isḥāq Ath-Thaʿlabī, , in *Maʿālim At-Tanzīl* (The Revelation Signs). 07/417. Al-Qurṭubī cited it in Al-Jāmiʿ li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules), 17/115, and As-Siyūṭī attributed it to Ad-Dāraquṭnī in Al-Afrād, *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/170.

(2) [2907] The authentication of Ḥadīth:
It includes narrators whom I cannot find.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), 17/115.

Muḥammad ibn Zakarīyā, reported that: Ibrahim Ibn aljunayyd, reported that: Muḥammad ibn Yaḥyá al-maʿná, reported that: Dāwūd reported that al-Hasan ibn ʻWasil, reported that Qatada, reported that Shahr ibn ḥawshab, reported that Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah went out one day to his companions while they were thinking and said: **((What are ye doing?))** They replied: We thinketh of thine Creator, so he proceeded: **((Thinketh about creation and thinketh not of thy Creator, for he cannot be encompassed by thought,, thinketh ye that Allah the Almighty created heavens and earth in seven thick layers, between each earth five hundred years, and between every two earths five hundred years, and between heaven and earth five hundred years, and the thickness of each sky five hundred years, and between every two heavens five hundred years, and in the seventh heaven a sea of depth as between heaven to the seventh lower earth, in which a angel stands firm while water level doesn't exceed his heel)).** (1)

"And that it is He (Allah) Who makes (whom He wills) laugh" (Qur'an 53:43)

whomsoever he wills of His creations.

"and makes (whom He wills) weep" whomsoever He wisheth

[2909] Ibn finjawyh reported that: ʿUmar ibn al-Khaṭṭāb reported that: ʻAbd Allāh ibn al-Faḍl, reported that: Muḥammad ibn Abī Bakr almuqaddamy, reported that: Dalāl bint Abī almudl, reported that: Alṣahbāʾ reported that ʻAisha (may Allah be pleased with her) said: She said: The Prophet passed by some of his companions while they were laughing, and he said: **((If you knew that which I know you would laugh little and weep much))** so Jibrīl (peace be

(1) [2908] The authentication of Ḥadīth:
It includes, Dāwūd and Al-Ḥassan, who are both neglected.
The authentication of Ḥadīth:
The first part of the tradition is referenced by Aṭ-Ṭabaranī on the authority of Ibn ʿUmar may Allah be pleased with him in *Al-ʾAwsaṭ* (The Medium Book). The ʾIsnād inlcudes Al-Wāziʿ bin Nāfiʿ who is a neglected narrator, 06/250. Abū Ash-Shaykh referenced it in Al-ʿAḍhama (The Greatness) on the authority of Ibn ʿAbbās may Allah be pleased with him. 01/216. Al-Haythamī cited it in *Majmaʿ Az-Zawāʾid* (The Collection of the Additions), the Book of Faith, Chapter: Pondering upon Allah's Existence, 01/81, and in *Kashf Al-Khafāʾ* (Unveiling the ambiguity), 01/371. I did not find the end part of the tradition.

upon him) descended on him and said: O Muḥammad, Allah tells you: "And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep" and he returned to them and said: I did not take forty steps until Jibrīl (peace be upon him) came to me and said: Seeketh these people, and tell them: O Muḥammad, Allah tells you: "And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep" (1)

ʻAṭāʾ ibn Muslim said in the same context: It means I rejoice and grieve, because joy brings laughter, and sadness brings crying.

[2910] I heard Abū Manṣūr alḥmshādhy say: Abū Bakr Muḥammad ibn ʻAbd Allāh al-Rāzī reported that: Yūsuf ibn al-Ḥusayn reported that: Taher al-Maqdisi was asked, "Do angels laugh?" He replied: They have not laughed nor felt tired under the throne since hell was created. (2)

It was said to ʿUmar (may Allah be pleased with him): Were the companions of the Prophet laughing? He added: indeed, by Allah, and faith was strong in their hearts like mountains.

It is said: Made them laugh with promise and made them weep from fear of chastisement

In the same context, Al-Hasan said: For he created laughter and weeping).

Mujāhid said: Made the belivers laugh in paradise and the disbelivers weep in hell.

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(1) [2909] The authentication of Ḥadīth:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Ibn Mardawayh referenced it on the authority of ʿĀʾisha may Allah be pleased with her, in *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/170. Al-Wāḥidī referenced it in *Asbāb An-Nuzūl* (Reason of Revelation) through al-Ḥusayn bin Muḥammad Ath-Thaqafī on the authority of ʿAbdullah bin Al-Faḍl. (417-416). Ibn Al-Jawzī cited it on the authority of ʿĀʾisha may Allah be pleased with her, in *Zād Al-Masīr* (The Travel Supplements), 08/83. Al-Qurṭubī cited it in *Jāmiʿ li ʾAḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/116.

(2) [2910] The authentication of Ḥadīth:
It includes Abū Bakr Ar-Rāzī who is not trusted.
The authentication of Ḥadīth:
I did not find him.

Ad-Ḍaḥḥāk explained: Made the earth laugh with plants and the sky weep with rain.

It is said: Made he trees laugh with yields, and clouds weep with rain.

They said: Dhū al-Nūn al-Miṣrī explains: He made the hearts of believers and those who know of His knowledge laugh, and made the hearts of the disbelievers and the disobedient weep from denying his oneness and disobeying Him.

Sahl ibn 'Abd-Allah said: Made the obedient laugh with mercy, and made the disobedient weep from his wrath.

Muḥammad ibn Ali at-Tirmidhi added: made believers laugh in the Hereafter, and made them weep in this world.

Bssām ibn ʻAbd Allāh said: Made their teeth, laugh and their hearts, weep then he proceeded:

The teeth laugh while the bowels burn,

But their laughter is false and fabricated.

O Lord, a weeping eye without tears,

And how many a laughing face hides a dying breath.

"And that it is He (Allah) Who causes death" (Qur'an 53:44)

and that it is He Who brings death, in this world,

"and gives life" and gives life, for resurrection.

It is said: Caused the fathers' death and caused their off spring to live.

It is said: The sperm died and the breath was revived.

It is said: The Mushrikun (polytheists, idolaters, pagans) died with denial and estrangement, and revived the believer with knowledge and connection, Allah the Almighty said: "Can he who was dead, to whom We gave life," (Qur'an 6:122).

Al-Qasim said: Made people dead when they don't remember Him and revived them with praise.

ibn ʻAṭā' said: He made them die with his justice and revived them with his grace.

It is said: Made them die with prohibition and withholding and made them revived with generosity and effort.

"And that He (Allah) creates the pairs" (Qur'an 53:45)

means the two kinds.

"male and female" with his wonderful ability.

"From Nutfah (drops of semen male and female discharges)" (Qur'an 53:46)

meaning of few drops.

"when it is emitted" inside the womb, it is said: Means the semen. Amna (emitting semen) as said both aḍ-Ḍaḥḥāk and 'Aṭā' ibn Abī Rabāḥ.

While others said: It is said Munītu alshy''a if you valued something, and their saying Arḍun bimā yumnnay lak meaning: A land as you wish it's the source from which Almanīyatu (death) for it's destined.

"And that upon Him (Allah) is another bringing forth (Resurrection)" (Qur'an 53:47)

means: Creation brings them back alive, (it was commonly read as: "Alnnashata" (another bringing forth) with the letter shiin as a consonant, and Kasr on the letter hamza which is the saying of Abu 'Ubayd and Abu Hatim, while Al-Hasan, , Mujāhid Hamid,, Ibn Kathir, Ibn Muhaysin, Abu 'Amr, and Aljaḥdaryyu: Alnnasha'ta (with the letter fatha on the letter shiin and madd above the letter hamza)

"And that it is He (Allah) Who gives much or a little (or gives wealth and contentment)" (Qur'an 53:48)

Abū Ṣāliḥ said: Made people rich with money and gave contentment which is the assets.

Ibn Zayd, Mujāhid, Qatada and al-Hasan said: Waaqna means possess. Ad-Ḍaḥḥāk explained: made richer in gold, silver, and money, and made them contentment in camels, cows, and sheep. Ibn 'Abbaas (may Allah be pleased with him) said: Made satisfied with what he granted: He enriched him and then satisfied him with what he had given. Which is the narration of Ibn Abī najyaḥ and Laith reported from Mujāhid.

Sulymān altaymī reported that al-Hadrami said: He enriched himself, and made creatures poor in his companionship.

Ibn Zayd added: Made richer: aqnaa: Means fewer. Then he recited: "Allah doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth." (Qur'an 13:26) And recited: "It is Allah that giveth (you) Want or plenty" (Qur'an 2:245).

Linguists proceeded: aqnaa: Wealth made to its owner as a fixed asset, including: Aqnaytu means: I worked not to take him out of my hand.

Al-Akhfash said: aqnaa: improvished

Ibn Kaysan said: Gave them boys.

"And that He (Allah) is the Lord of Sirius (the star which the pagan Arabs used to worship)" (Qur'an 53:49)

is a planet behind aljwzā' followed by him is called Marzam aljwzā', and they are two poetry said to one of them: Al'ubūr, and the other: Alghumayṣā'u, , and the Arabs said in their superstitions that Suhail and sirius were assembling so Suhail descended and became Yemeni, followed by sirius, and crossed the galaxy; so it was called Al'ubūr So Alghumayṣā'u and wept for the loss of Suhail until she closed her eye, so she was called Alghumayṣā'u because she was hidden from the other, and sirius wanted to cross and Khuza'a worshipped her, as one of their nobles enacted, for he was known as: Abu Kabsha worshiped sirius and Al'ubūr, then explained Because the stars cut the sky vertically while sirius cut it horizontally which are two ntradicting pairs so Khuza'a worshiped them all, that Allah the Almighty informed them that he was her Lord and that he was more worthy of worship, so when the Messenger of Allah contradicted the religions of the Arabs, they compared him to Abu Kabsha and named him after the latter for disagreeing with them as the disagreement of Abu Kabsha in the worship of sirius.

"And that it is He (Allah) Who destroyed the former 'Ad (people)," (Qur'an 53:50)

For they were before Ṯamūd.

It is said: Ṯamūd are descendants of the people of'Ād

It is said: former: Prior to your days

Ibn ʾIsḥāq added in the same context saying: They are two civilizations of Ād where the first was annihilated by a furious ravaging wind, and then the second was doomed by a shout from the sky.

It is said: The second civilization of Ād are the people of Hūd (peace be upon him), it was commonly read as AAadan aloola with stressing the Tanween and Hamz.

Abu Ja'far, Shaybah, Nāfiʿ, Ibn Muhaysin, Abu 'Amr, and Ya'qub read: "AAadan aloola "by transferring the movement of the hamza on the lam and the inclusion of tanween in it, but Qālūn and Almussayyaby, show the static hamza, while others transfer it to the letter Waw on its origin, and the Arabs say: Qum l'ān ʿnnā yrydwn: Qum al-ān ʿannā wṣum lithnayn yrydwn: Ṣum alāthnyn

"And Thamud (people)…" (Qur'an 53:51)

for they are the people of Ṣāliḥ, peace be upon him, (and thamud was used in an accusative form on Ād) so that the one who followed it would not work before it.

It was generally read as: Wathamoodan (in tanween)

Al-Hasan, ,ʿĀṣim,, Hamza, and Ya'qub read without diacritics on the original.

"He spared none of them"

"And the people of Nuh (Noah)" (Qur'an 53:52)

meaning "aforetime", Ād, Ţamūd whom we annihilated.

"verily, they were more unjust" means more disbelieving.

"and more rebellious and transgressing" means more transgressing.

"And He destroyed the overthrown cities" (Qur'an 53:53)

meaning: The volatile villages of Lūṭ peace be upon him, are the four deviant villages of Lūṭ, Sabuim, Da'ma, Gomorrah, and Sodom.

"Ahwa" meaning: Jibrīl (peace be upon him) threw her to earth after he lifted her up in the sky.

"So there covered them that which did cover (i.e. torment with stones)." (Qur'an 53:54)

From chastisement.

Qatada said: It means poisoned tablestones.

"Then which of the Graces of your Lord..." (Qur'an 53:55)

Ibn 'Abbas (may Allah be pleased with him) said: which then, of the bounties of thy Lord, canst thou dispute.

It is said: of your Lord's favors

"will you doubt" meaning: doubt and dispute Ya'qūb and Aljaḥdaryy read: "Fabiayyi alai rabbika tatamara" (Then which of the Graces of your Lord (O man!) will you doubt.) by inserting one of the two Ta'a into the other and emphasizing it.

"This..." (Qur'an 53:56)

means: Muḥammad

"is a warner" a messenger

"of the (series of) warners "(messengers)

"of old" meaning: I sent to you as I sent the apostles to those who were before you among their people, and this is as it is said: This is one of people.

It is said: This is a harbinger of the first vows in the preserved tablet.

Abū Mālik said: This which I have warned you of from the facts of the disobedient nations of old which is contained is in the journals (scriptures) of Ibrāhīm and Mūsā, peace be upon them.

"The Day of Resurrection draws near," (Qur'an 53:57)

the day of judgment draws near.

"None besides Allah can avert it, (or advance it, or delay it)." (Qur'an 53:58)

resident and in force, and the letter haa has been used to exaggerate, his statement is the saying of the Almighty said: "with my Lord (alone): None but He can reveal as to when it will occur" (Qur'an 7:187).

Qatada said: None but Allah can prevent it.

It is said: there's no revelation or resurrection without Allah's will that is: It doesn't occur unless Allah the all able wisheth to do so. It is said: For only Allah reveals its time of occurrence.

Kashifatun is a noun and the inclusion of the letter haa is similar to the following words: Al‘āfiyah (an Arabic transliteration of the word health)

Al‘āqibah (an Arabic transliteration of the word consequence)

Aldāhiyah (an Arabic transliteration of the word cunning)

Albāqiyah ((an Arabic transliteration of the word existence), Mā lifulānin min bāqytin, means: He stays no more in its origins.

Then Allah the all able addressed the Mushrikun (polytheists/idolaters/pagans) and revealed:

“Do you then wonder at this recital (the Quran)?” (Qur’an 53:59)

means: You say how he doth he sayeth this and where didst he gets this from.

“And you laugh...” (Qur’an 53:60)

means: mockingly

“at it and weep not”.

“Wasting your (precious) lifetime in pastime and amusements (singing, etc.).” (Qur’an 53:61)

means: unmindful and heedless Leave ye your “samidoona” meaning: Amusment, which is the narration of Alwālibī, Al‘ūfī reported from ibn Abbas (may Allah be pleased with him)

ʿIkrima described it as: It is singing, and if they heard the Qur'an, they sang and played, which is the language of the people of Yemen, they say: Asmid means: Sing ye for us.

Al Kalbi added in the same context saying: Al samidu, means the sorrowful in the tongue of the people of Tai, while the people of yemen interpret the word as amusment.

Ad-Ḍaḥḥāk explained: Ashrun Batroun said: Ibn 'Abbas (may Allah be pleased with him) said: They were passing by the Prophet tall, did you not see the stallion skipping tall?

‘Ikrima (may Allah be pleased with him) reported that: It means singing in the tongue of the people of Ḥimyar.

Abu 'Ubaydah said: Is said to bondwomen Asmidi means: Sing ye for us.

Mujāhid said: Galled and speaking gibberish, he was asked: What does gibberish mean? He added: aversion.

[2911] Ibn fanjuwayh may Allah have mercy on him, reported that: Ibn ṣaqlāb,, reported that: Ibn Abī al-Khaṣīb reported that: Muḥammad ibn Yūnus reported that: ʿAbd Allāh ibn ʿAmr al-Bāhilī, reported that: Muḥammad ibn ʿAmr ʿan Abī Salamah reported that Abū Hurayrah (may Allah be pleased with him), said: When these verses were revealed "Do you then wonder at this recital (the Quran)?" and "And you laugh at it and weep not,", Ahlu alṣṣifati commented saying: Verily, unto God do we belong and, verily, unto Him we shall return. Then they wept until their tears ran down their cheeks, and when the Messenger of Allah heard their nostalgia and crying, he wept with them, and we wept at the sight of him crying, he later explained: **((No man will enter the Fire who weeps for fear of Allah, while no man will enter paradise if he insists on disobeying Allah, and if you didn't commit sins, Allah would've brought people who commit sins then repent, for he'll forgive him as he is the most gracious and the most merciful))**

[2912] Ibn fanjuwayh may Allah have mercy on him, told us that al-Qaṭīʿī, reported that: Abdullah ibn Ahmed ibn hanbal reported that: My father reported that: Ibrāhīm ibn Khālid reported that: Rabāḥ reported that: Abū al-Jarrāḥ, reported that a man of their companions who was known as: Khazem, that the Prophet had Jibrīl (peace be upon him) descending upon him, while a man was crying, that he asked him: 'Who is this?' He added: **((This is John Doe))** Jibrīl peace be upon him replied: We weigheth all the deeds of the sons of ʾĀdam except weeping, for Allah the most merciful extinguishes with one tear seas of hellfire. (1)

[2913] Ibn finjawyh reported that: Ibn Hamdan ibn Abdullah reported that: Ibrāhīm ibn Ibn sahlwayh, reported that: Ja'far ibn Muḥammad Abu Bakr al-Khazaz reported that: Saʿīd ibn Yaʿqūb al-Ṭālqānī, reported that: al-Walīd ibn Muslim, reported that: ʾIsmāʿīl ibn Rāfiʿ reported that: Ibn Abī

(1) [2912] The authentication of Ḥadīth:
A weak ʾIsnād. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
Imām Aḥmad referenced it in Az-Zuhd (Asceticism),, 35. Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/123.

mulaykh al-Aḥwal told me about 'Abd-Allah ibn al-Sa'ib, who said: Saʿd ibn Abī Waqqāṣ (may Allah be pleased with him) sought us after he became blind and I came to him as a Muslim, and he inquired about my identity, and I answered him, he said: Hello, nephew I was, informed that ye hath a good voice in reciting the Qur'an, I heard the Prophet say: **((This Qur'an was revealed with sorrow, so when you recite it, then weep. If you cannot weep then pretend to weep))** (1)

[2914] Abu 'Abdullah ibn fanjuwayh reported that: Abu Bakr ibn Malik al-Qaṭīʿī reported that: Abdullah ibn Ahmed ibn hanbal reported that: My father reported that: Wakīʿ reported that: Ziyād ibn Abī Muslim reported that Ṣāliḥ Abī al-Khalīl, said: When "Do you then wonder at this recital (the Quran), And you laugh at it and weep not," (Qur'an 53:59 &60)

the prophet wasn't seen laughing until he passed away. (2)

"So, fall you down in prostration to Allah, and worship Him (Alone)." (Qur'an 53:62)

[2915] Abu 'Abd Allah Al- Husayn ibn Muḥammad ibn al-Husayn Alḥāfiẓ reported that: Ahmad ibn Ja'far ibn Ḥamdān, reported that: Yūsuf ibn ʿAbd Allāh ibn māhān, reported that: Abū ʿAbd Allāh Muḥammad ibn Maḥbūb

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(1) [2913] The authentication of Ḥadīth:
A weak ʾIsnād. It includes ʾIsmāʿīl bin Rāfiʿ who attains bad memorization. It includes also a narrators whom I cannot find.
The authentication of Ḥadīth:
ʾIbn Mājah referenced it in the Book of the Obsrving the Prayers, Chapter: the Sound Voice of Reciting Quran, (1337), through ʿAbdullah bin Bashīr bin Dhakwān on the authority of Al-Walīd bin Muslim.

(2) [2914] The authentication of Ḥadīth:
A weak ʾIsnād due to discontinuity, as it includes Ṣāleḥ Abū Al-Khalīl who did not report on the authority of the Prophet (PBUH), and Ziyād bin Muslim is Layyin (whose narration is not criticized by something that makes his narration rejected.)
The authentication of Ḥadīth:
Ibn Mardawayh and Ibn Al-Mundhir referenced it on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/173. Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), 17/124. Ibn Abī Shaybah referenced it in his Book, 07/103 on the authority of Wakīʿ by the same path,, and on the authority of Ṣāleḥ Abū Al-Khalīl as mentioned by As-Siyūṭī in *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/173.

ibn ḥassān al-Baṣrī reported that: 'Abd al-Wārith ibn Saʿīd reported that: Ayyūb reported that ʿIkrima reported that Ibn 'Abbas (may Allah be pleased with them) said: The Messenger of Allah recited Surah "By the star", then he prostrated, and all Muslims, Mušrikūn (polytheists, pagans, idolaters), jinn and mankind followed his steps.(1)

Ibn Mas'ud (may Allah be pleased with him) said: The Prophet read Surah "By the star", , then he prostrated and all Muslims and Mušrikūn (polytheists, pagans, idolaters), prostrated with him, except a sheikh from Quraysh, who lifted a palm of pebbles and prostrated on it, and said: That's enough for me. Ibn Mas'ud (may Allah be pleased with him) said: I saweth him after he was slain as a Kafir (infidel, disbeliever, polytheist, idolater)

[2916] Aḥmad ibn Muḥammad ibn Yūsuf, reported that: Makkī ibn ʿAbdān, reported that: Muḥammad ibn Yaḥyā reported that: As I've read for 'Abdullah ibn Nafi', he said: Mutrif ibn 'Abd-Allah reported that Mālik, reported that Ibn Shihab, reported that ʿAbd al-Raḥmān al-Aʿraj, reported that Abū Hurayrah (may Allah be pleased with him) that 'Umar ibn al-Khattab (may Allah be pleased with him) read to them: "By the Star" then he prostrated. (2)

[2917] Ibn finjawyh reported that: Ibn Ḥamdān, reported that: Ibn māhān, reported that: Abdullah ibn Maslamah reported that Ibn Abi Dhu'ib, reported that Yazid ibn 'Abdullah ibn Qusayt, reported that 'Aṭā' ibn Yasār, reported that Zayd ibn Thābit (may Allah be pleased with him), that he recited Surah "By the star" with the Prophet but did not prostrate while reading it. (3)

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(1) [2915] The authentication of Ḥadīth:
The narrators are authenticated except for Ibn Mahān whom I cannot find.
The authentication of Ḥadīth:
Al-Bukhāriyy referenced it in the Book of Exegesis: Sūrah of An-Najm, (4862), through Abū Maʿmar on the authority of ʿAbdulwārith.

(2) [2916] The authentication of Ḥadīth:
The author's teacher is neither criticized nor authenticated.
The authentication of Ḥadīth:
Mālik referenced it in the Book of Quran, Chapter: the Prosteration Verses, 01/206.

(3) [2917] The authentication of Ḥadīth:
It includes Ibn Mahān whom I cannot find.
The authentication of Ḥadīth:
Al-Bukhāriyy referenced it in the Book of the Prostration Verses, Chapter: Reciting As-Sajda without prostrating (1073), through ʾĀdam Ibn Abī ʾIyās through Ibn Abī Dhiʾb by the same

'Ubayy ibn Ka'b (may Allah be pleased with him) said: The last act of the Prophet was that he prostrated not while reciting Al-Mufassal (short surahs of the Qur'an).

ʾAl-Qamar

Meccan Surah

It consists of one thousand, four hundred and twenty-three characters, three hundred forty-two words and fifty-five verses.

[2918] Abū Alḥassan Muḥammad bin al-Qāsim, the jurisprudent, reported me that: Abū ʿAbdullāh Muḥammad bin Yazīd al-ʿAdl told us that: Abū Yaḥiā told us that: Muḥammad bin Mansūr told us that: Muḥammad bin ʿImran bin ʿAbdurrahman bin ʾAbi Laylā told us that: my father told me on the authority of Makhald bin ʿAbdulwāhid on the authority of al-Hajjāj bin ʿAbdullāh on the authority of ʾAbu al-Khalil and on the authority of ʿAliyy bin Zayd and ʿAtāʾ bin ʾAbi Maymūna on the authority of Zirr bin Hubaysh on the authority of ʾUbayy bin Kaʿb that: the Prophet (PBUH) said: **((Whoever may recite the Surah that begins with: "The Hour has drawn near", Allah will make his face brightens upon resurrection on the Day of Judgment)).** (1)

In the Name of Allah, the Most Merciful and Most Compassionate

"The Hour has drawn near, and the moon was split in two" (Qur'an 54:01).

ʾIbn Kaysān said: the verse contains a statement that is brought at front and a statement that is brought at end; and the meaning is: the moon was split in two, and therefore the Hour has drawn near. This opinion is substantiated

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path. Muslim referenced it in the Book of Mosques, Chapter: the Prostration Verses (577), through Yazīd bin Khaṣīf on the authority of Ibn Qisṭ by the same path.

(1) [2918] The authentication of Ḥadīth:

A weak ʾIsnād. It includes narrators whom I cannot find and those who are neither criticized nor authenticated. Makhlad is a weak narrator,. It includes also Yazīd Abū Al-Khalīl, though ʿAṭāʾ followed them.

The authentication of Ḥadīth:

Ibn Mardawayh referenced it by the same path to ʾUbayy bin Kaʿb, *Al-Kāfī Ash-Shāfī* (The Sufficient Cure), 04/442,. Al-Wāḥidī referenced it through Sallām bin Sulaym on the authority of Hārūn bin Kathīr,, *Al-Wasīṭ* (the Medium), 04/206. Az-Zamakhsharī referenced it without ʾIsnād in *Al-Kashshāf* (The Revealer), 04/442. The tradition has been referenced frequently above.

by the recitation of Ḥudhaifa, may Allah be pleased with him, which reads: ("The Hour has drawn near, and the moon has split in two"). ʿUthmān bin ʿAtāʾ narrated on the authority of his father that the meaning of the verse is: the moon will split in two, and therefore the Hour has drawn near. However, that interpretation is on the contrary of to the right opinion adopted by the scholars who see that the moon sign occurred during the Prophet's lifetime in the past, according to the authenticated reports.

[2919] ʿAbdullāh bin Hāmed bin Muḥammad al-Wazzān reported us that: Makki bin ʿAbdān said that: Abū al-Azhar told us that: Rawḥ told us on the authority of Shuʿba that: I heard Sulaymān said that: Ibrāhīm told us that: Abū Maʿmar told us on the authority of ʿAbdullāh, may Allah be pleased with him, that: During the lifetime of Allah's Messenger (PBUH) the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Messenger (PBUH) said, **((Witness this miracle))**, and said also: **((O Allah, witness))**. (1)

[2920] ʿAbdullāh bin ḥāmed reported us that: Umar bin Alḥassan bin ʿAliyy bin Mālik, the judge, told us that: Aḥmed bin Alḥassan bin Saʿīd told us that: my father told me that: Ḥuṣayn told us on the authority of al-ʾAʿmash and ʿUbaida aḍ-Ḍabbī on the authority of Ibrāhīm on the authority of ʿAlqama on the authority of ʿAbdullāh, may Allah be pleased with him, that: the moon was split up in two parts, before my eyes, during the lifetime of Allah's Messenger (PBUH). (2)

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(1) [2919] The authentication of Ḥadīth:
All narrators are authenticated except for the teacher of the author who is neither criticized nor authenticated. And Ibn Al-Azhar is authenticated.
The authentication of Ḥadīth:
Al-Bukhāriyy (4864) referenced it in the Book of the Exegesis, Chapter: (The Hour drew near) through Shuʿba and Sufyān on the authority of Sulaymān by the same path. Muslim (2800) referenced it in the Book of Hypocrites Signs, Chapter: The Moon Splitting, No. (2800), through Ibn Mushir on the authority of Al-ʾAʿmash by the same path.

(2) [2920] The authentication of Ḥadīth:
Forged: It includes Ḥuṣayn who is accused of lying. ʿUmar bin Alḥassan and ʿUbayda who are both weak narrators. It includes a narrators whom I did not find. The tradition is however authenticated through another path on the authority of Masʿūd by the same path cited by Al-Bukhāriyy and Muslim as mentioned above.

[2921] ʿAbdullāh bin Hāmed bin Muḥammad al-Wazzān reported us that: Makki bin ʿAbdān said that: Abū al-Azhar told us that: Rawḥ told us on the authority of Shuʿba on the authority of Sulaymān on the authority of Mujāhid on the authority of Ibn Umar, may Allah be pleased with him and his father, that: narrated the same tradition as ʿAbdullāh bin Masʿūd. (1)

[2922] ʿAbdullāh reported us that Muḥammad bin Jaʿfar bin Yazīd aṣ-Ṣayrafī told us that: ʿAliyy bin Ḥarb told us that: Ibn Fudayl told us that: Ḥuṣayn told us on the authority of Muḥammad Jubayr bin Muṭʿim on the authority of his father that: the moon was split up in Mecca when we were with the Prophet (PBUH). (2)

[2923] ʿAbdullāh reported us that: Umar bin Alḥassan ash-Shaybānī told us that: Aḥmad bin Alḥassan told us that: Ḥuṣayn told us on the authority of Saʿd on the authority of ʿIkrima on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father; and (3)

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(1) [2921] The authentication of Ḥadīth:
All narrators are authenticated except for the teacher of the author who is neither criticized nor authenticated. And Ibn Al-Azhar is authenticated.
The authentication of Ḥadīth:
Muslim referenced it (2801) in the Book of: The Description of the Day of Judgment, the Paradise, and the Hellfire, Chapter: The Moon splitting, through Shuʿba.

(2)
[2922] The authentication of Ḥadīth:
The author's teacher is neither criticized nor authenticated. ʿAliyy bin Ḥarb and Muḥammad bin Fuḍayl are both authenticated.
The authentication of Ḥadīth:
at-Tirmidhī referenced it (3289) in the Book of: *Tafsīr al-Qur'ān* (The Exegesis of the Quran), Chapter: Sūrah of Al-Qamar, through Muḥammad bin Kathīr on the authority of Sulaymān bin Kathīr on the authority of Ḥuṣayn by the same path. Therefore the tradition ranks up to the authenticated due to another tradition.

(3) **[2923:** [2925] The authentication of Ḥadīth:
The author reported it through three paths which includes ʿUmar bin Alḥassan, a weak narrator. The first path includes Ḥuṣayn who is accused of lying, and his teacher,, Saʿd, is neglected.
The authentication of Ḥadīth:
ʿAbd bin Ḥumayd referenced it (105),. Al-Ḥākim referenced and authenticated it (02/512). Al-Bayhaqī referenced it in *Ad-Dalāʿl* (The Proofs), 02/265 and attributed it to Ibn Mardawayh, in Ad-Durr Al-Manthūr (The Dispersed Pearls), All through Ibn Abī Najīḥ on the authority of Mujāhid on the authority of Abī Maʿmar on the authority of Ibn Masʿūd, may Allah be pleased with him.

[2924] Narrated al-Ḥakam on the authority of Mujāhid, on the authority of Ibn ʿAbbās; and

[2925] Narrated Miqsam on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, that: During the lifetime of Allah's Messenger (PBUH) the moon was split into two parts; one part remained over as-Suwaydāʾ, and the other part remained over al-Khindama. Ibn ʿAbbās, may Allah be pleased with him and his father, said: the polytheists said to the Prophet (PBUH): make the moon split into two parts, if you are a true prophet; and the Prophet (PBUH) replied: **((Would you believe me, if I did so?))**. They said: yes, we would. Therefore, and during the night, the Prophet (PBUH) asked his Lord to split the moon, and the moon was split into two parts; one part remained over the mountain of Abī Qubays, and the other part remained over the mountain of Quʿayqiʿān.

[2926] ʿQīl bin Muḥammad reported me that: Abu al-Faraj al-Qādī told us on the authority of Muḥammad bin Jarīr that: Muḥammad bin ʿAbdullāh bin Bazīʿ told us that: Bishr bin al-Mufaddal told us that: Saʿīd bin Abī ʿArūba on the authority of Qatāda on the authority of Anas bin Mālik, may Allah be pleased with him, that: the people of Mecca asked the Prophet (PBUH) to show them a sign, so that the Prophet (PBUH) made the moon split into two parts moon, until the people of Mecca saw the cave of Ḥirāʾ through the two splits. (1)

[2927] Through the same Chain of Narrator on the authority of Muḥammad bin Jarīr that: ʿAliyy bin Sahl told us that: Ḥajjāj bin Muḥammad on the authority of Shuʿba on the authority of Qatāda on the authority of Anas, may Allah be pleased with him, that: the moon was split up twice in two parts, during the lifetime of Allah's Messenger (PBUH). (2)

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(1) [2926] The authentication of Ḥadīth:
The narrators are authenticated except for the author's teacher whom I cannot find.
The authentication of Ḥadīth:
Bukhāriyy referenced it (3868) in the Book of: Al-ʾAnṣār (the Supportes) Merits, Chapter: The Moon Splitting, through ʿAbdullah bin ʿAbdulwahhāb on the authority of Bishr.

(2) [2927] The authentication of Ḥadīth:
The narrators are authenticated except for the author's teacher whom I cannot find. ʿAliyy bin Sahl is authenticated.
The authentication of Ḥadīth:

[2928] Through the same Chain of Narrator on the authority of Muḥammad bin Jarīr that: Yaʿqūb told me that: Ibn ʿUlayya told is that: ʿAtāʾ bin as-Sāʾib on the authority of ʿAbdurrahman as-Sulamī that: ((We approached the City of al-Madāin until we were about one *Farsakh* (approx. three miles and a half) far away from it. Together with my father, I attended the preach of Friday held by Hūdhaifa, may Allah be pleased with him, who said: (Allah says: "The Hour has drawn near, and the moon was split in two". Indeed, the Hour has drawn near, and indeed the moon was split in two parts. The world is about to end. Today we prepare, and tomorrow we shall compete.) I asked my father: shall the people compete tomorrow? And he answered me: you are ignorant! They will compete by their deeds. We attended the following Friday preach held by Hūdhaifa, may Allah be pleased with him, who said: (Allah says: "The Hour has drawn near, and the moon was split in two". Indeed, the Hour has drawn near, and indeed the moon was split in two parts. The world is about to end. Today we prepare, and tomorrow we shall compete. We shall enter either the Paradise or the Hell; the true winner is the one who will enter the Paradise))). (1)

[2929] Through the same Chain of Narrator on the authority of Muḥammad bin Jarīr that: al-Ḥusayn bin Abū Yaḥyā al-Maqdisī told us that: Yaḥyā bin Ḥammād told us that: Abū ʿUwāna told us on the authority of al-Mughīra on the authority of Abū aḍ-Ḍuḥā on the authority of Masrūq on the authority of ʿAbdullāh, may Allah be pleased with him and his father, that: During the lifetime of Allah's Messenger (PBUH) the moon was split into two parts, and the people of Quraysh said: it is a magic that Ibn Abī Kabsha (a Prophet's surname) cast upon you, and you shall ask the travelers about the moon; and

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Imām Aḥmad referenced it in the Musnad, 03/275 (13918) through Muḥammad bin Jaʿfar on the authority of Ḥajjāj by the same path. The tradition therefore ranks up to the authenticated due to another tradition.

(1) [2928] The authentication of Ḥadīth:
A weak ʾIsnād. It includes ʿAṭāʾ bin As-Sāʿib, an authenticated narrator who is Mukhtaliṭ.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), , 27/86.

the travelers said: we saw the moon split into two parts. Therefore, Allah revealed: ("The Hour has drawn near, and the moon was split in two"). (1)

"Yet, whenever they see a sign, they turn away saying, 'Same old magic!'" (Qur'an 54:02)

Whenever the infidels see a sign that substantiate the Prophet's message, they refuse to believe it. They would rather express that the sign is a mere magic that will go away. The Arab says: a thing *Marra* and *Istamarra* 'to go away', on the Arabic pattern of *Qarra* and *Istaqarra* (to stabilize), as opined by Mujāhid, Qatāda, Farrāʾ and al-Kisāʾī.

Abū al-ʿĀāliya and aḍ-Ḍaḥḥāk: a strong and powerful magic, derived from *Mirra* (strength).

Some said: *Marra* is derived from *Marāra*; as you would say: a thing is *Marra* and *Istamarra*. Narrated Shaybān on the authority of Qatāda that the meaning is that the magic is overwhelming; as the Arab says: the robe is *Marra al-Ḥabl*, if the robe gets more fierce and powerful, and: *Amrrarta al-Ḥabl*, if you twisted the robe properly.

Ar-Rabīʿ said: it is an influencing magic, Yamān: it is an old magic, Abū ʿUbayda: it is a false magic, and others: it is similar to other magics.

"They rejected ⌜the truth⌝ and followed their own desires—and every matter will be settled—" (Qur'an 54:03)

They refused to believe the Prophet (PBUH) and preferred to follows their misleading and deviated opinions. However, every matter of either good or

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(1) [2929] The authentication of Ḥadīth:
I did not find the author's teacher. The ʾIsnād includes Ibn Abī Yaḥya al-Maqdisī.
The authentication of Ḥadīth:
Abū Dāwūd Aṭ-Ṭayālisī referenced it in his Musnad through Abū Dāwūd on the authority of Abū ʿUwāna, No. (295): 01/38. Aṭ-Ṭabarī referenced it *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), 27/85. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 07/426. Ibn Al-Jawzī referenced it in Zād Al-Masīr (The Travel Supplements), 08/88. Al-Qurṭubī referenced it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/127. As-Siyūṭī attributed it to Ibn Al-Mundhir and Ibn Mardawayh in *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/176. Abū Nuʿaym referenced it in *Ad-Dalāʾl* (The Proofs) on the authority of Sahl bin Bakkār on the authority Abū ʿUwāna, 01/96. Al-Bayhaqī referenced it in *Ad-Dalāʾl* (The Proofs) on the authority of Abū Dāwūd, 06/266.

evil shall culminate with its final place; the good shall lead its people to the Paradise, and the evil shall lead its people to the Hell.

Qatāda said: evildoers shall receive bad punishment, and righteous people shall receive good reward; Muqātil: every argument has its result; and others: either evil or good deeds shall have its own fact, or evert matter has its fact; al-Ḥusayn bin al-Fadl: Each infidel will know his punishment for disbelieving the prophets, and each believer will receive his reward for believing the prophets; Assuddiyy: every matter is in existence; others: it is implying that all ordained matters are inevitable to happen; and others: Allah's ordained commandments shall inevitably occur.

Abū Ḥātem on the authority of Shayba: *Mustaqarr*, in the passive form, by placing *Fatha* over the letter *Qāf*.

Narrated Nāfiʿ on the authority of al-Aʿraj: it is previously ordained and decided.

Narrated al-Fadl bin Shaybān that: Abū Jaʿfar read it *Mustiqirr*, by placing *Kasra* under both the letters *Qāf* and *Rāʾ*, which is not an approved recitation.

Muqātil opined that: the moon had split, and then returned to its original shape.

"Even though the stories ˹of destroyed nations˺ that have already come to them are a sufficient deterrent." (Qur'an 54:04)

The people of Mecca were informed of the old nations previously annihilated for disbelieving the prophets.

The original Arabic Quranic holy text cites the word *Muzdadjar* which is equivalent to: deterrent. Mujāhid and Sufyān said: a warn to cease their evil acts.

Muzdadjar is on the Arabic pattern *mufṭaʿal*, and derived from the root word *Zadjr*.

The etymology of the word *Muzdadjar* is *Mustadjar*; the voiceless letter *Tāʾ*, were replaced by the voiced letter *Dāl*, as both letters attain the same place of articulation, and both letters *Dāl* and *Zāy* are voiced.

"˹This Quran is˺ profound ˹in˺ wisdom, but warnings are of no benefit ˹to them˺." (Qur'an 54:05)

The transliteration of the verse is: *Hikmatun bālighatun fa mā tughnee alnnuthur.*

The Quran is described by being a *hikmatun bālighatun* (profound in wisdom), that is clear of defects.

Ibn ʿAbbās, may Allah be pleased with him and his father, said that: *hikmatun bālighatun* is referring to the evident prophecy of the Prophet (PBUH).

Some scholars said: it is the truest argument.

Hikma (wisdom) is in a state of *Rafʿ* as a substitute for the aforementioned preposition *mā*, so that the meaning is: a *hikma* has already come to them. Other linguists suggest: that it is in a state of *Rafʿ* due to the effect of the omitted pronoun *huwa* (it), so that the meaning is: it is a *hikma bāligha*.

Muzdadjar is derived from the root word *Zadjr* (deterrence).

Ṭurfa, the poet, said:

Has a day passed by, cunningly concealed,

Or does my heart hold a reproach concealed?

"… but warnings are of no benefit ⌜to them⌝".

The transliteration is: *fa mā tughnee alnnuthur.*

The warnings have no vail, as the polytheist disbelieved and opposed their prophets.

The Arabic preposition *mā* bears two interpretations—the first: it may be negative, so that the meaning is that the warnings do not benefit them; and the second: it may be a rhetorical question to express scolding, so that the meaning is: what warnings could those disbelievers correspond with?

"So turn away from them ⌜O Prophet⌝. ⌜And wait for⌝ the Day ⌜when⌝ the caller will summon ⌜them⌝ for something horrifying." (Qur'an 54:06)

The Prophet (PBUH) was told in this verse to turn away from the polytheist people of Mecca, though this verse has been abrogated by the verse of the sword.

"⌜And wait for⌝ the Day ⌜when⌝ the caller will summon ⌜them⌝ …"

The word *Yawma*, cited by the transliteration of the verse, is in a state of *Nasb* by the following verse: "they will come forth from the graves …".

Some scholars said: *Yawma* is a direct object in a state of *Nash*, due to the effect of the hidden and supposed imperative phrase *udhkur*, and the meaning is: *udhkur yawma* (mention the Day).

And others opined that: *Yawma* is in a state of *Nash* due the effect of the omitted preposition *F*ā' which complement expresses the supposed meaning: turn away from them; they, indeed, are postponed for the Day when the caller, the angel Isrāfīl, will summon them.

"… for something horrifying."

For the Day of Judgment. Some scholars said: it is the Hellfire, and others opined: it is the second blow through the Horn.

The Majority recited it: "*Nukur*", by placing *Damma* over the letter *Kāf*, which has, as perceived by al-Kisā'ī and Abū ʿAmr, *Damma*, because it is the head of the verse.

Ibn Kathīr, Ibn Muḥayṣin and Alḥassan recited it: "*Nukr*" by placing *Sukū**n*** over the letter *Kāf* as narrated by ʿAbdulwārith on the authority of Abū ʿAmr for the aforementioned argument.

It was narrated that Mujāhid and Qatāda recited it: "*Nukira*" in the passive form, by placing *Kasra* under the letter *Kāf* and *Fatha* over the letter *Rā'*, meaning: a something which is perceived as horrifying.

"With eyes downcast, they will come forth from the graves as if they were swarming locusts." (Qur'an 54:07)

They will be resurrected in humiliation, on the Day of Judgement.

The transliteration of the verse is: *Khushshaʿan absāruhum yakhrujūna mina alajdāthi kaʾannahum jarādun muntashirun*.

The adverbial phrase *absāruhum* is in a state of *Nash*, and the general implied meaning is: they will come forth from the graves while there are humiliated.

It is the eye's shape and look, which pinpoint and indicate whether a person is humiliated or nobilified, and therefore the eyes are described by the verse to be downcast.

Ibn ʿAbbās, Mujāhid, ʿIkrima, Muslim bin Yasār, Alḥassan, Nasr bin ʿĀṣim, Abū al-ʿAāliya, Ibn Abī Isḥāq, Abū ʿAmr, al-Jaḥdarī, ʿīsā, Yaʿqūb, Ayūb, Sallām, al-ʾAʿmash, Yaḥyā, Ḥamza, al-Kisā'ī and Khalaf recited it in the

singular form, a recitation used by Abū ʿUbayd and Abū Ḥātem in agreement with the recitation of ʿAbdullāh and Abū Rajāʾ al-ʿUṭāridī: "*Khāshiʿtan absāruhum*" in the singular form rather than "*Khushshaʿan absāruhum*" in the plural form.

Al-Farrāʾ and Abū ʿUbayda said: if the noun is placed after the verb, and the adjective before the plural noun, it is acceptable to state the adjective in singular or plural form and in masculine or feminine form. You may say: *marartu bi rijālin; ḥasanin (singular and masculine) wujūhuhum*, *ḥasanatin (singular and feminine) wujūhuhum, ḥisānin (plural) wujūhuhum.*

The poet said:

In youthful bloom, their faces fair,

Of the lineage of Iyad ibn Nizar ibn Ma'ad.

Whoever cites the singular form, he is invoking the plurality; and whoever

The singular form is cited due to the plurality, the plural form due to the adjectives which are classified as nouns, and the feminine form due to pluralized feminine phrase.

Another poet said:

Like stones hurled at caravans in protest,

Necks once proud, now caught in dispute's unrest.

Judul **is the plural of** Jadīl **that is the horse-riding rope**.

Al-Farrāʾ said that: it would not matter whether he said *muʿtariḍan*, *muʿtariḍa*, *muʿtariḍāt*, *Murkhāt*, or *Murkhiyāt*.

The others recited it: "*Khushshaʿan*" in the plural form, by stressing the letter *Shīn* and placing *Damma* over the letter *Khāʾ*.

" … they will come forth from the graves as if they were swarming locusts"

They will be confused, or, as opined by Alḥassan, disbursed.

Jarādun muntashirun is a collocation similar to that cited by the transliterated verse: *kalfarāshi almabthūth*.

"Rushing towards the caller. The disbelievers will cry, "This is a difficult Day!"." (Qur'an 54:08)

The transliteration is: *Muhṭiʿīna ila addāʿī yaqūlu alkāfirūna hādha yawmun aʿsirun.*

They will rush directly towards the caller; their sight will be only straight and focused on the caller.

Muhṭiʿīna is an adverbial phrase is a state of *Nash*; meaning that they will be *Khushshaʿan* and *Muhṭiʿīna* when they come forth from the graves.

"Before them, the people of Noah denied ⌜the truth⌝ and rejected Our servant, calling ⌜him⌝ insane. And he was intimidated." (Qur'an 54:09)

Predating the people of Mecca, Noah who was sent, as opined by some scholars, to all the infidels worldwide, was disbelieved by his people. They said that Noah is insane as cited by the verse: ("He is simply insane …"), and prevented him against propagating and disseminating his message, threatening him: ("If you do not desist, O Noah, you will surely be stoned ⌜to death⌝.").

Mujāhid said: Noah was intimidated by his people's accusing him of being severely insane.

Ibn Zayd: they threatened to stone Noah if he did not eschew the propagation of his message.

"So he cried out to his Lord, "I am helpless, so help ⌜me⌝!"" (Qur'an 54:10)

[2930] Ibn Fanjawayh reported me that: Ibn Yūsuf told me that: al-Wāfrawandī told me that: Yūsuf bin Mūsā told me that: Wakīʿ told me on the authority of al-ʾAʿmash on the authority of Mujāhid on the authority of ʿUbayd bin ʿUmayr that: Noah had been sometimes suffocated until he got fainted by a man of his people, albeit, he would ask Allah to forgive his ignorant people.

Noah was asked once: what is the most pain you received from your people? He replied: carrying a child on his shoulder, a man passed by me and told his child: look to that insane and old man! Split on his face and do not believe him. Noah, therefore, raised his hands and asked Allah: ("I am helpless, so help ⌜me⌝!"). (1)

(1) [2930] The authentication of Ḥadīth:
It includes narrators whom I cannot find. It includes Yūsuf bin Mūsā, an authenticated narrator.

"So We opened the gates of the sky with pouring rain," (Qur'an 54:11)

The rains had been falling for forty consecutive days.

Abū Jaʿfar, Ibn ʿĀmir and Yaʿqūb recited it: "*Fafattaḥnā*", rather than "*Fafataḥnā*", be stressing the letter *Tā'* in contrary to other reciters.

Munhamirin from the root verb *hamara*, meaning that a person is talking too much and quickly. It refers to the pouring water.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: the sky had been raining, without clouds, for forty consecutive days. Al-Quraḍhī said: the rains blew up from the sky like the water blows up from earth.

Yamān said: the rains filled up the space between heaven and earth.

Abū ʿUbayd said: it is flowing rains.

al-Kisā'ī said: it is liquid.

Portraying a cloud, Imri'u al-Qays said in a poem:

You shall pass through it, O breeze, then fade away,

Within it, the whispers of a southern river cascade.

Portraying a horse, Salāma bin Jandal said in a poem:

For water gushes and the dam slopes steep,

Reeds lie submerged, hues in twilight's keep.

"And caused the earth to burst with springs, so the waters met for a fate already set." (Qur'an 54:12)

ʿUbayd bin ʿUmayr said: the springs of water were commanded by Allah to come out from earth, though a spring of water had come lately, and therefore Allah Has made it salty and sour until the Day of Judgment.

"so the waters met …" meaning that the water from both earth and heaven had met, as the meeting is an action that may only occur by two or more things, and the water in Arabic may be singular or plural.

The authentication of Ḥadīth:

Imām Aḥmad referenced it in Az-Zuhd (Asceticism),, 66. Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), 8/175.

ʿĀsem al-Jaḥdarī recited it: "*fa iltaqā almāʾān*" in the Arabic dual form. And Alḥassan recited it: "*fa iltaqā almāwān*" by placing the letter *Wāw* rather than *Hamza* between both letters of *ʾAlef*.

"for a fate already set." Meaning that the springs of water gathered against them as previously ordained. Some said: the quantity of the springs of water were equal and identical. Some said: the people were fated to destruction. Some said: the water of heaven was too cold as snow, and the earth water was intensively hot as boiling lava.

Muḥammad bin Kaʿb said: the sustains have been determined before body's creation, and the afflictions were preordained by fate, then he recited this verse.

"We carried him on that ⌜Ark made⌝ of planks and nails," (Qur'an 54:13)

We carried Noah and those who followed him on the Ark of planks and nails.

As expressed by the original Arabic text, the adjective was cited without the noun, meaning that the Ark was featured with wooden planks.

"*wa dusurin*": the plural of *disār* or *dasīr* which is the nail. The Arab says *dasartu as-safīna* if you constructed it by nails, as opined by Qatāda, al-Quraḍhī and Ibn Zayd, and narrated by al-Wālibī on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father.

Alḥassan and Shahr bin Ḥawshab said: it refers to the front side of the ship because it pushes water away.

Narrated Al-ʿAwfī on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, that: it refers to the front side of the Ark, from the root word *ad-dasar* which means the act of pushing forward, as referred to by the tradition of the fish called ʿAnbar: ((It is a thing that had been thrown and pushed away by the sea.))

Mujāhid said: it refers to both sides of the Ark; aḍ-Ḍaḥḥāk: *alwāḥ* refers to both sides, and *dusur* refers to the structure and the front and the back sides.

Narrated al-Layth and Ibn Abī Najīḥ: it refers to the structure.

"Sailing under Our ⌜watchful⌝ Eyes—a ⌜fair⌝ punishment on behalf of the one ⌜they⌝ denied." (Qur'an 54:14)

The Transliteration is: *Tajrī bi ʾAyuninā jazāʾan li man kāna kufira.*

Muqātil bin Ḥayyān said: it is sailing by our protection, as you may say to the one who is leaving: *ʿAynu allāhi ʿalayka*, i.e., may Allah protect you.

Muqātil bin Sulaymān said: by our revelation.

Sufyān said: by our command.

"*jazāʾan li man kāna kufira*": as a reward for Noah, peace be upon him. The verse metaphorically expresses that it was a punishment for the disbelievers.

Some scholars said that: "*man*" bears the same meaning of the relative pronoun *m*ā, so that the meaning is: a punishment for denying Allah's graces, as opined also by Ibn Zayd. And some said: they were punished for disbelieving in Allah.

Mujāhid and Ḥumayd recited it: "*jazāʾan li man kāna kafara*" by placing *Fatḥa* over both letters of *Kāf* and *Fāʾ*, meaning that the drowning was a punishment for the disbelievers, thereof no one had survived but ʿŪj ibn ʿAnaq; the water reached his hip, and the reason beyond his survival, as illustrated by some sources, is that he helped Noah to carry the teak wood from the Levant, as Noah needed it and could not fetch it by himself. Therefore, Allah rewarded ʿŪj ibn ʿAnaq.

"We certainly left this as a sign. So is there anyone who will be mindful?" (Qur'an 54:15)

The transliteration is: *Wa laqad taraknāhā ʾāyatan fa hal min muddakir.*

Either the punishment or the Ark was left as a sign and a reminder. Qatāda said: Allah preserved the Ark at Bāqirdi of Mount Cudi from the Upper Mesopotamia, so that the early generations of this nation eyed it themselves. Different ships were constructed after the Ark and then turned into ashes before the Ark.

"*fa hal min muddakir*": is there anyone who may take it as a reminder or a warn against a similar punishment?

The etymology of *muddakir* 'mindful' is *mudhtakir*; the voiced letter *Dāl* substituted the voiceless letter *Tāʾ* to comply with the voiced letter *Dhāl*, then an assimilation occurred between the letter *Dāl* and the letter *Tāʾ*.

"Then how ˹dreadful˺ were My punishment and warnings!" (Qur'an 54:16)

The transliteration is: *Fa kayfa kāna ʿAdhābī wa nudhur.*

Al-Farraʾ said: *indhār* and *nudhur* are verbal nouns.

Some said: *nudhur* is the plural of *nadhīr* which means *indhār* 'warning', on the same pattern of *nakīr* which means *inkār* 'denying'. The Arab says: *andhartu indhāran wa nudhuran* on the same pattern of *anfaqtu infāqan wa nafaqatan* and *ayqantu ʾīqānan wa yaqīnan.*

"And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" (Qur'an 54:17)

Allah Has made the Quran easy to understand and comprehend, otherwise, no one could have memorized the Quran.

"So is there anyone who will be mindful?", is there anyone who will remember through this Qur'an's warnings and preaches?

[2931] Al-Ḥusayn bin Muḥammad bin Al-Ḥusayn reported me that: Mūsā bin Muḥammad bin ʿAliyy told me that: Abū al-Ḥusayn Muḥammad bin Isḥāq bin Rāhawayh told me that: Abū ʿUmayr an-Naḥḥās, told me, in Al-Aqsa Mosque, that: Ḍamra bin Rabīʿa on the authority of ʿAbdullāh bin Shawdhab on the authority of Maṭar al-Warrāq, regarding the verse "*min muddakir*": is there a seeker of knowledge or good, so that he may get a support! (1)

This Surāh cited the word '*nudhur*' six times without the letter *Yāʾ* in all versions. Yaʿqūb stated the letter *Yāʾ* in both *Waqf* 'stopping' and *Waṣl* 'continuing'. Warsh stated the letter *Yāʾ* only in *Wasl*, and the others omitted it. The scholars agree, however, on omitting: the letter *Yāʾ* from "*fa ma tughni*

(1) [2931] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find. Maṭar Al-Warrāq is mistaking frequently. Ḍamra shows few confusions.
The authentication of Ḥadīth:
Aṭ-Ṭabarī cited it in on the authority of Maṭar Al-Warrāq and Qatāda in *Jāmiʾ Al-Bayān* (The Collection of the Interpretations), , 27/96. Ibn Abī Ḥātem cited it in *Tafsīr al-Qurʾān Al-ʿAḍhīm* (The Exegesis of the Holy Quran), 10/3320. *Jāmiʾ Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/134. *Madārik At-Tanzīl* (The Revelation Deductions) of An-Nasafī, 04/203. *Tafsīr al-Qurʾān Al-ʿAḍhīm* (The Exegesis of the Holy Quran) of Ibn Kathīr, 13/299.

annudhur" and the letter *Wāw* from "*Yadʿu ad-Dāʿi*". As for the letter *Yāʾ*; Ibn Muḥayṣin, Ḥumayd, Yaʿqūb and al-Bazzī stated it in both *Waqf* and *Waṣl*, and Warsh, Ismāʿīl, ʾAbū Jaʿfar, Shaybah, ʾAbū ʿAmr and Ibn Abī Isḥāq stated it only in *Waṣl*, and the others omitted it. As for the second "*ad-Dāʿī*"; Muḥayṣin, Ḥumayd, Yaʿqūb and Ibn Kathīr stated the letter *Yāʾ* in both *Waqf* and *Waṣl*, and ʾAbū ʿAmr, Ibn Abī Isḥāq, ʾAbū Jaʿfar, Shaybah and Nafiʿ stated it only in *Waṣl*, and the others omitted it.

"ʾÂd ⌜also⌝ rejected ⌜the truth⌝. Then how ⌜dreadful⌝ were My punishment and warnings!" (Qur'an 54:18)

They refused to believe in their prophet Hūd, peace be upon him.

"Indeed, We sent against them a furious wind, on a day of unrelenting misery," (Qur'an 54:19)

The transliteration is: *Innā ʾarsalnā ʿAlayhim rīḥan ṣarṣaran fī yawmi naḥsin mustamirr*.

Qatāda said: an extremely cold wind with a horrible sound.

"*fī yawmi naḥsin*": a bad and terrible day.

"*mustamirr*": a severe and harsh punishment that covers both elders and youngsters; it leaves no one without destroying him.

You say: *istamarra al*ḥ*ablu*, if the robe is getting more strength.

From events that unfold in such a way,

The strong's steadfastness may fray.

It was a hard and fierce Wednesday, and Ibn ʿAbbās, may Allah be pleased with him and his father, that: it was the last Wednesday of the month and destroyed their elderly and children.

Hārūn al-ʾAʿwar recited it: "*fī yawmi naḥisin*" by placing *Kasra* under the letter *Kāf*.

Ibn ʿAbbās recited it: the punishment led them to the Hellfire.

Aḍ-Ḍaḥḥāk said: it was harsh and terrible for them.

Zirr bin Ḥubaysh said: it was an infinite Wednesday for them.

"that snatched people up, leaving them like trunks of uprooted palm trees." (Qur'an 54:20)

The transliteration is: *Tanziʿu an-nās kaʾannahum aʿjāzu nakhlin munqaʿir.*

It snatches people up and throws them on their heads to break their necks.

Ibn Isḥāq said: when wind stormed them fiercely, seven men from the people of ʿĀd therefrom six men were the strongest and the tallest viz: ʿAmr bin al-Ḥulay, al-Ḥārith bin Shaddād, two sons of Tiqn and Khiljān bin ʾAsʿad. They wedged their children into a valley between two mountains, and then lined up at the entrance of the valley to safeguard their people inside the valley against the wind, though they were demolished one after the other, and a woman from ʿĀd lamented them:

Time eroded the likes of Amr ibn Hulayy and the weak,

Then Harith and Hilqam, the rising twins they seek.

But he who blocked the wind's rage in days of bleak,

Remained steadfast amidst the tribulations that peaked.

[2932] Narrated Abū Hamza ath-Thumālī: Muḥammad bin Sufyān reported me on the authority of Muḥammad bin Quraḍha bin Kaʿb on the authority of his father that: the prophet (PBUH) said: **((the wind snatched the people up from their graves.))** (1)

"*kaʾannahum*": functions as an adverbial phrase, meaning that it snatches people up like uprooted palm trees.

"*aʿjāzu*": is the roots as opined by Ibn ʿAbbās, may Allah be pleased with him and his father.

Aḍ-Ḍaḥḥāk said: it is the leafs.

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(1) [2932] The authentication of Ḥadīth:
The ʾIsnād from the author to Ath-Thumālī: on the authority of Ibn Fanjawayh, on the authority of Muḥammad bin Khalaf on the authority of Isḥāq bin Muḥammad on the authority of his father on the authority of Ibrāhīm bin ʿīsā on the authority of ʿAliyy bin ʿAliyy on the authority of Ath-Thumālī. This ʾIsnād includes: Isḥāq whose narration cannot be provided as evidence, and his father is a neglected Shiite. I did not find Ibrāhīm and ʿAliyy bin ʿAliyy. It includes also Ath-Thumālī who is a weak narrator, and Muḥammad bin Quraḍha is unknown.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Jāmiʿ liʾAḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/136, through Muḥammad bin Kaʿb.

"*nakhlin munqaʿir*": uprooted palm trees that is thrown down on the ground. The singular of '*aʿjāz*' is '*ʿajuz*' on the same pattern of '*ʿaḍud*' and '*aʿḍāz*'.

However, the punishment was likened to the uprooted palm trees, as the wind was cutting off their heads, so that their bodies became headless.

[2933] I heard Abū al-Qāsim al-Ḥabībī saying that: I heard Abū ʿAliyy Alḥassan bin Aḥmad al-Qāḍī al-Bayhaqī saying that: I heard Abū Bakr Muḥammad bin al-Qāsim bin Bashshār al-Anbārī saying that: al-Mubarrad was asked, in the presence of Ismāʿīl bin Isḥāq al-Qāḍī, about one thousand issues, including: what is the difference between the following verses: "*Jāʾthā rīhun ʿāsifun*", "*wa li Sulaymān ar-rīh ʿāsifatan*", "*kaʾannahum aʿjāzu nakhlin Khāwiya*" and "*kaʾannahum aʿjāzu nakhlin munqaʿir*". He replied, 'For any similar issues, you may refer to the noun which is masculine, or invoke the meaning which is feminine. (1)

It was said also that: for *Nakhl* 'palms', either masculinity or femininity may be applied.

"Then how ⌜dreadful⌝ were My punishment and warnings!" (Qur'an 54:21)

Repeated warnings, one after another, so that no one may commit the reasons for causing these punishments to occur, and the same applies for the next verse;

"And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" (Qur'an 54:22)

It refers to the importance of seeking the knowledge from the true sources, and repeating it, to trigger and encourage oneself.

"Thamūd rejected the warnings ⌜as well⌝," (Qur'an 54:23)

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(1) [2933] The authentication of Ḥadīth:
It includes the author's teacher whom Al- Ḥākem accused him of lying. The teacher of his teacher was neither criticized nor authenticated.
The authentication of Ḥadīth:
Al-Mudhakkar wa Al-Muʾnnath (The Masculine and The Feminine), Al-Mibrad: (86). *Al-Muqtaḍab* (the Abridgment), Al-Mibrad, 03/346. Al-Qurṭubī cited it in *Jāmiʿ li ʾAḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/137.

The warnings given by Prophet Sāleḥ, peace be upon him, were rejected by his people.

"arguing, "How can we follow one ˹average˺ human being from among us? We would then truly be misguided and insane." (Qur'an 54:24)

The transliteration is: *Fa qāl*ū *abasharan minn*ā *w*ā*hidan nattabiʿuhu inn*ā *idhan la f*ī *d ḍal*ā*lin wa suʿurin.*

They thought that he is only one man, though they are a bulk of individuals, so how can they follow him.

Abū Sammāl al-ʿAdawī, Abū al-Ashhab and Muḥammad bin as-Sumayfiʿ recited it: "*abasharun*" and "*w*ā*hidun*" in the state of *Rafʿ*, or in the state of *Nasb* by considering the verb: "*nattabiʿuhu*", meaning that: Would we follow only one person from us?

"We would then truly be …" If we followed a man from us rather than adhering to the religion of our ancestors we would truly be "misguided and insane."

Ibn ʿAbbās, may Allah be pleased with him and his father said that "*suʿurin*" is the punishment. Alḥassan said: it is the severe punishment, Qatāda: It is the hardship statues, Sufyān bin ʿUyayna: it is the plural of *saʿīr*, and al-Farrāʾ: it is insanity as you may describe a camel by this word to pinpoint that it is disturbed and agitated.

Portraying a camel, a poet said:

It falters with a stumble when prices shake,

A weary companion, with a march that strains.

Mujāhid said: "*suʿur*" is the deviation from the right path, and Abū ʿUbayda said it is the plural of *saʿīra*.

Assuddiyy said: it is *iḥtir*ā*q* 'burning'; as Ṭurfa poet said:

Did you awaken today or did weariness cling?

For love's madness ignites, an unquenchable fire.

Meaning that *jun*ū*nun* 'insanity' is *mustaʿir* 'ignited/triggered'.

"Has the revelation been sent down ˹only˺ to him out of ˹all of˺ us? In fact, he is a boastful liar."" (Qur'an 54:25)

The verse contains a metaphorical question for the purpose of denying and rejecting, meaning that: how could Sāleḥ be assigned to convey the revelation amongst us.

"boastful …" is transliterated in the original Arabic text of Quran as *Ashir*.

Portraying a dog, Imriʾu al-Qays said in a poem:

In your grasp, a hidden treasure lies,

All-hearing, all-seeing, sought by the wise.

The delicate art of intertwining souls,

A subtle, vibrant dance that endlessly unfolds

Ibn Zayd and ʿAbdurraḥmān bin Ḥammād said: *Ashir* is a nonchalant person who says what he is not knowing.

Abū Jaʿfar and Abū Qulāba recited it: *Asharr* by placing *Fatḥa* over the letter *Shīn* and stressing the letter *Rāʾ*.

Asharr refers also to the most devilish of us or the most guileful of us, though the former is the right meaning.

Abū Ḥātem said: Arabs cites *al-Asharr* and *al-Akhyar* only in the context of rhythming poems. Ruʾba said, for example:

Bilāl khayru an-nāsi wa ibn al-akhyari

They would rather say: *khayru qawmihi* (the best of his people) and *sharru an-nāsi* (the most devilish). Allah says: "*kuntum khayra ummatin*" and "*fa sayaʿlamūn man huwa sharrun makānan*".

Mujāhid recited it: *Ashur*, by placing *Fatḥa* over the letter *Alef* and placing *Damma* over the letter *Shīn*. They are two accents such as *hadhirun* 'precautious' and *hadhurun*; *yaqiḍhun* 'awake' and *yaqaḍhun*; *ʿjilun* 'reckless' and *ʿjulun* and *najidun* 'courageous' and *najudun*.

"ʿIt was revealed to Sāleḥ,ʾ "They will soon know who the boastful liar is." (Qurʾan 54:26)

They will know when the punishment takes place, who is the boastful liar.

ʾAbū ʿAmer, ʾAbū Ḥaywah, al-Mughīra, Hubayra, Yaḥya bin Waththāb, al-ʾAʿmash Ḥamza and Khalaf recited it: "*sataʿlamūn*", in the second person, as reported by Sāleḥ rather than "*sayaʿlamūn*" in the third person and as reported by Allah, be glorified; the latter is the approved recitation, because the verse

complement refers to third person pronouns, as adopted by ʾAbū ʿUbayd and ʾAbū Ḥatem, as a result, the meaning is the near future. The people may say in their proverbs: *inna ma'a al yawmi ghadan*, and *inna maʿa al yawmi akh*ā *ghadin*

The poet said:

Death's arrows within us never miss their mark,

For those not yet dead today, tomorrow they embark.

ʾAbū aṭ-ṭammāḥ said:

Except for my lament before the wails' cry,

Before the turmoil of the soul, where plagues lie.

And before a tomorrow that fills me with dread,

When my companions depart and I'm not by their side.

The poet referred to the death moment not the very tomorrow.

Abū Qulāba recited it: *Asharr* by placing *Fat*ḥ*a* over the letter *Shīn* and stressing the letter *R*āʾ.

"We are sending the she-camel as a test for them. So watch them ⌜closely⌝, and have patience." (Qur'an 54:27)

The camel would come out, by Allah's command, from the very huge rock they specified to test them.

"*Wa*ṣṭ*abir*" as cited by the original Arabic Holy Text, is an order for the Prophet Ṣāleḥ to wait to see what his people may do, and be patient with his people's intimidations. The original letter *T*āʾ was replaced by the letter Ṭāʾ to comply the letter Ṣā*d* in *I*ṭ*bāq* 'adhesion'.

"And tell them that the ⌜drinking⌝ water must be divided between them ⌜and her⌝, each taking a turn to drink ⌜every other day⌝."" (Qur'an 54:28)

Tell them that Allah had commanded that the water shall be divided between the people of Thamūd and the she-camel, a day for Thamūd and a day for the she-camel.

The original Arabic Holy Text cited *Baynahum* 'between them', because the Arabs prioritize and consider the mankind, if they combine between the mankind and the animals in their speech.

And every portion of water is consumed by either Thamūd or the she-camel, according to the specified and set day.

Qatāda and Mujāhid said: if the she-camel is absent, they would drink from water; otherwise, it would be the she-camel's turn and they shall bring her the milk also.

"But they roused a companion of theirs, so he dared to kill ˹her˺." (Qur'an 54:29)

Theu called Qudār bin Sālef, the worst evil-doer of them, to slaughter the she-camel. He was blond and was surnamed as Aḥmar Thamūd.

Zuhayr said in a poem:

And so, produce for you servants of various dispositions,

Like the redness of 'Ad, then nurtured to be severed.

Zuhayr refers to the war by metaphorically citing ʿĀd rather than Thamūd.

Qudār bin Sālef put his sword on the she-camel and slaughtered it. Therefore, the Arabs call the butcher after the name of the worst of Thamūd; Qudār.

The poet said:

Indeed, we strike their heads with swords,

As fate has decreed in the field of valor.

"Then how ˹dreadful˺ were My punishment and warnings!" (Qur'an 54:30)

Allah then explained their punishment by stating;

"Indeed, We sent against them ˹only˺ one ˹mighty˺ blast, leaving them like the twigs of fence-builders." (Qur'an 54:31)

The transliteration is: *Innā arsalnā ʿalayhim ṣayḥatan wāḥidatan fa kānū ka hashīm al muḥtaḍhir*.

Gabriel, the angel, sent against them one blast, so that they all died.

Alḥassan, Qatāda and ʾAbū al-ʿĀ'liya recited: *al muḥtaḍhar* by placing *Fatḥa* over the letter Ḍ*hā*ʿ, referring the fence-building.

The others recited it: *al muḥtaḍhir*, referring to the fence-building.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: it is the man who builds a fence for his livestock, using trees and thorns to safeguard them against predators. And *hashīm* is whatever eaten by the livestock from the trees and thorns.

Qatāda said: it is similar to the burned bones, as narrated by al-ʿAwfī and ʾAbū Ḍhibyān on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father that *hashīm* is the grass eaten by the livestock.

Saʿīd bin Jubayr said: it is the sand which spreads from the walls.

Ibn Zayd said: it is the withered trees removed by winds. If anything wet become dried, Arabs would call it *hashīm*. *Al muḥtaḍhir* comes from the root word ḥ*aḍhr* 'prohibition', as the ḥ*aḍhīra* 'fence-building' safeguards the livestock against any dangers and prevents the livestock from fleeing.

"And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" (Qur'an 54:32)

"The people of Lot ⌜also⌝ rejected the warnings." (Qur'an 54:33)

"We unleashed upon them a storm of stones. As for ⌜the believers of⌝ Lot's family, We delivered them before dawn" (Qur'an 54:34)

The transliteration: *Inn*ā *arsaln*ā ʿ*alayhim* ḥāṣ*iban illā* ʾā*la l*ūṭ*in najjayn*ā*hum bi sa*ḥ*ar*.

The "storm of stones" is the translation of "Ḥāṣ*ib*" cited originally by the Holy Text in Arabic, though some scholars said "Ḥāṣ*ib*" refers to the stone itself.

Aḍ-Ḍaḥḥāk said: it refers to the tiny stones, and Ḥāṣ*ib,* Ḥ*aṣab* and Ḥ*aṣb*āʾ are synonyms to the stone which is smaller than hand palm size, and *Mu*ḥ*aṣab* is the place where the stones are thrown during the rituals of pilgrimage.

The poet said:

And I have seen no one but Layla, in a fleeting moment,

In the valley of Mina, casting pebbles at the stoned pillar.

Saʿīd bin al-Musayyab said: I heard Umar bin al-Khaṭṭāb, may Allah be pleased with him saying to the people of Medina: *Ha*ṣṣ*ib*ū *almasjid* 'fill the mosque with stones'.

ʾAbū al-ʿAbbās said: Ḥāṣ*ib* is the storm of stones or anything that throws the stone violently as cited be the verse: "Ḥa*ṣabu Jahannam*", (Qur'an 21:98)

Then an exception was made for Prophet Lūṭ and his followers by the verse: "As for ⌜the believers of⌝ Lot's family …", though some scholars said it was only Lūṭ and his two daughters, whom "We delivered them before dawn" and saved them against the major punishment.

Al-ʾAkhfash said: *bi saḥarin* 'before dawn' is in a state of *Jarr* because it is *Nakira* (not prefixed by an Arabic definite article), referring to non-specific dawn. Were it citing a certain dawn of a specified day, the verse would cite *bi saḥara*. Similarly, the noun which is *Nakira* in the verse: *Ihbiṭū Miṣran* "⌜You can⌝ go down to any village …" (Qur'an 02:61), is valid to receive *Tanwīn* 'Nunation', different from, the specified proper noun in the verse: *Udkhulū Miṣra Inshāʾllāhu ʾāmīnīn* "Enter Egypt, Allah willing, in security." (Qur'an 12:99), which is accordingly, not brought in a state of *Jarr*.

"As a blessing from Us. This is how We reward whoever gives thanks." (Qur'an 54:35)

The transliteration: *Niʿmatan min ʿindinā kadhālika najzī man shakar*

As a blessing for Lūṭ and his household; We saved them. *Niʿma* is in a state of *Nasb*; it is an accusative of purpose, and the meaning is: we saved them due to Our blessings for them.

And whoever believes in and obeys Allah, he shall be protected and rewarded.

"He had already warned them of Our ⌜crushing⌝ blow but they disputed the warnings." (Qur'an 54:36)

Lūṭ warned them before Allah's punishment, though they doubted his warnings.

Fatamāraw as stated by the original Holy Text in Arabic, is on the pattern of *Tafāʿal*ū, from the root word *Mirya* 'doubt'.

"And they even demanded his angel-guests from him, so We blinded their eyes. ⌜And they were told⌝ "Taste then My punishment and warnings!" (Qur'an 54:37)

The people of Lūṭ asked him to leave them conducting the immoral behavior of homosexuality with the Lūṭ's guests who were angels in a form of humans.

Arabs say: Rā*dahu yar*ū*duhu* 'the past and the present forms of tempt/seduce', *irt*ā*dahu yart*ā*duhu* and *r*ā*wadahu yur*ā*widuhu*, as stated by the verse: *wa r*ā*wadathu allat*ī *huwa f*ī *baytih*ā "And the lady, in whose house he lived, tried to seduce him." (Qur'an 12:23)

"So We blinded their eyes."

The majority of exegetes said that: Jibrīl hit their faces, as a result, their eyes appeared like the whole face without features. When the people of Lūṭ approached and knocked the house door of Lūṭ, the angels inside told Lūṭ to let his people enter, and he did. Then Jibrīl, peace be upon him, asked Allah to punish them, so that Jibrīl hit the people of Lūṭ with his wing and consequently blinded their eyes. Afterwards, they came out from Lūṭ's house while they are blind.

Al-Kalbī said: Jibrīl filled his hand with sand and blew it into their eyes; he missed no one be him near or far away, and their eyes blasted and had been blinded.

Aḍ-Ḍaḥḥāk said: Allah blocked their eyes; they could not see the angels and wondered, 'We saw them entering the house! Where did they go?' Then they turned back and left.

"Taste then My punishment and warnings!"

"And indeed, by the early morning they were overwhelmed by an unrelenting torment." (Qur'an 54:38)

By the early morning, they experienced a permanent punishment that would last to the Day of Judgment

Some said: the meaning is that they deserved the punishment.

Bukra as cited by the original Holy Text in Arabic, is *Nakira* and thus valid to receive *Tanwīn*.

"⌜Again they were told,⌝ "Taste now My punishment and warnings!"" (Qur'an 54:39)

The punishment of blinding their eyes is different from the other punishment thereby they were destroyed and demolished; thus, it was appropriate, concerning this context, to repeat the statement.

"And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" (Qur'an 54:40)

Exegeting this verse is mentioned above.

Allah cited this verse after the end of each story.

Ṭurfa said:

He remained in the captivity of her love,

While the memory's shrine was left desolate, bereft.

"And indeed, the warnings ⌜also⌝ came to the people of Pharaoh." (Qur'an 54:41)

Warnings here is the literal equivalent of *nudhur* which is stated by the original Arabic Holy Text, though *nudhur* here refers to both prophets **M**ū**sā** and H**ā**r**ū**n, peace be upon them.

"⌜But⌝ they rejected all of Our signs, so We seized them with the ⌜crushing⌝ grip of the Almighty, Most Powerful." (Qur'an 54:42)

They rejected all Allah's signs that are evident to the monotheism and Allah's prophets truthfulness, viz: the stick, the brightened hands, the years of drought, warding off **M**ū**sā**'s fears by drawing his hands by his sides, the flood, the locusts, the lice, the frogs and the blood.

Therefore, "We seized them with the ⌜crushing⌝ grip of the Almighty, Most Powerful."

Allah then frightened the people of Mecca, saying;

"Now, are you ⌜Meccan⌝ disbelievers superior to those ⌜destroyed peoples⌝? Or have you ⌜been granted⌝ immunity ⌜from punishment⌝ in divine Books?" (Qur'an 54:43)

A rhetorical question is introduced to the people of Mecca; Is your disbelievers more superior to the disbelievers of the people of either Noah, ʿ**Ā**d, Thamū**d**, L**ū**t or pharaoh who denied Allah's prophets? Or have you been granted immunity against punishment in the previous divine Books?

Ibn ʿAbbās, may Allah be pleased with him and his father, said that: *az-Zubur* ʻis the Preserved Tablet, and the verse is scolding them that they did not review the Preserved Tablet to be reassured that Allah would not punish them.

"Nay they say, "We are all ˹a˺ united ˹front˺, bound to prevail."?" (Qur'an 54:44)

Instead, the people of Mecca thought they were invincible and no one is capable of either causing them damage, disbursing them or waging war against them; otherwise, they would, they see, avenge him.

*Muntaṣir*ūn was supposed to be cited in place rather than *Muntaṣir* ʻbound to prevail' which is mentioned in the original Arabic Holy Text, though the latter was preferred to comply with the rhythm produced by the end of previous verses.

"˹Soon˺ their united front will be defeated and ˹forced to˺ flee." (Qur'an 54:45)

The majority recited: *sayuhzamu aljamʿu* ʻtheir united front will be defeated' without mentioning the subject, and *aljamʿu* is in a state of *Rafʿ*. ʿīsā bin Umar and Yaʿqūb, not Rawh, recited it: *sanahzimu aljamʿa* ʻWe will defeat their united front' in the first person, by placing *Kasra* under the letter *Zāy*, and *aljamʿa* is a in a state of *Nasb*, as a method of glorifying.

The majority recited: *yuwallū*na *ad-dubura* ʻthey will flee', in the third person. ʿīsā Ibn Abī Isḥāq and Ruways recited it: *tuwallū*na *ad-dubura* ʻyou will flee', in the second person.

ad-dubura is cited in the singular form to comply with the rhythm produced by the end of previous verses, although the meaning of the plural form is invoked, as we habitually say: ḍ*arabnā minhumu ar-ruʾūsa* ʻwe hit their heads' and ḍ*arabnā minhumu ar-raʾsa* ʻlit. we hit their head', provided that the singular form is expressing the same generic meaning delivered and conveyed by the plural. Allah, be glorified, had fulfilled His promise and defeated the people of Mecca in the Battle of Badr.

Muqātil said: ʾAbū Jahl had moved forward to the front lines and declared, 'Today, we shall defeat Muḥammad and his followers.'

Saʿīd bin al-Musayyab said: I heard Umar bin al-Khaṭṭāb, may Allah be pleased with him saying that: when Allah had revealed the verse "⌜Soon⌝ their united front will be defeated and ⌜forced to⌝ flee.", I wondered which united front shall be defeated! However, on the day of the Battle of Badr, the Prophet (PBUH) worn his armor saying **((O Allah, Quraysh has boastfully argued and challenged Thy Prophet; I ask Thee to destroy them before the dawn))**, then the Prophet (PBUH) recited "⌜Soon⌝ their united front will be defeated and ⌜forced to⌝ flee.", and thereupon I knew the true interpretation of the verse which stated a miracle of the Prophet's.

"Better yet, the Hour is their appointed time—and the Hour will be most catastrophic and most bitter." (Qur'an 54:46)

The Hour is the appointed time for the eternal punishment they shall experience on the Day of Judgment. The Hour is more bitter than the Battle of Badr.

Ad-dāhiya, the noun that is related morphologically to the word *Adh*ā 'more bitter' stated by the original Arabic Holy Text, refers to the terrible situation. Lamenting the people of al-Qalīb on the day of the Battle of Badr, Hind bint Utba said in a poem:

How many departed on the day of parting,

The morning after that fateful encounter.

From every downpour throughout the years,

As the stars stood vacant, no longer shining.

[2934] Al-Ḥusayn Muḥammad bin al-Ḥusayn reported me that: ʿAbdullāh bin Yūsuf told us that: Muḥammad bin Ibrāhīm bin Ziyād told us that: ʾAbū Muṣʿab told us that: Muḥarrar bin Hārūn told us on the authority of al-ʾAraj on the authority of ʾAbū Hurayrah that: the Prophet (PBUH) said: **((Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal**

who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter.)) (1)

"Indeed, the wicked are ⌜entrenched⌝ in misguidance, and ⌜are bound for⌝ blazes." (Qur'an 54:47)

Aḍ-Ḍaḥḥāk said: the polytheists are destined to the Hellfire. Ibn ʿAbbās, may Allah be pleased with him and his father, said: the polytheists will loss and get insane. Al-Ḥusayn bin al-Faḍl said: the polytheists are misguided in both in the worldly life and in the Hereafter, where they shall face the Hellfire. Some said: they are deviated from the path the leads of the Paradise, and sticked the path the leads of the Hellfire. Ibn Kaysān said: the are deviated from the true and right path. Qatāda said: they shall suffer hardships, punishment and torment.

Then their torment was indicated;

"On the Day they will be dragged into the Fire on their faces, ⌜they will be told⌝ "Taste the touch of Hell!"" (Qur'an 54:48)

They will be dragged violently.

ʾAbū Hurayrah, may Allah be pleased with him said: the people of Mecca opposed the Prophet (PBUH) concerning the *Qadar* 'the Divine Decree', therefore, Allah Has revealed "On the Day they will be dragged into the Fire on their faces, ⌜they will be told⌝ "Taste the touch of Hell!" Indeed, We have created everything, perfectly preordained."

The polytheists will be told, "Taste the touch of Hell!" i.e., suffer the torment of Hell, as said in the proverb: taste the pain of the whip.

Saqar, stated by the original Arabic Holy Text, is one of the names of Hell. It comes from the sentence: *saqarathu ash-shamsu* 'the sun has burned him'. It is not valid to receive *Tanwīn*; it attains the feminine pronoun *Taʾ* and the definite article.

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(1) [2934] The authentication of Ḥadīth:
Extremely weak: It includes Muḥammad bin Ibrāhīm and Muḥarrar bin Hārūn who are both neglected.
The authentication of Ḥadīth:
at-Tirmidhī referenced it in the Book of: al-Zuhd (Asceticism), Chapter: About Observing the Worship without Delay (2306), through Abū Muṣʿab.

"Indeed, We have created everything, perfectly preordained." (Qur'an 54:49)

The transliteration: *Innā Kulla Shayʾin Khalaqnāhu bi Qadar.*

The majority recited it *Kulla* 'everything' in the state is *Nash*, unlike ʾAbū as-Sammāl who recited it *Kullu* in the state is *Rafʿ*.

Alḥassan said: Allah Has preordained everything appropriately.

Ar-Rabīʿ said: were a something is predestined; its occurrence shall not be delayed or advanced as Allah says "Allah has already set a destiny for everything."

Ibn ʿAbbās, may Allah be pleased with him and his father, said: Allah Has created everything in the way and situation that is suitable for it; women are in harmony with men, jennets are in harmony with donkeys, men's clothing does not suit women and vice versa, and so forth.

Narrated ʿAliyy bin Abī Ṭalḥa, may Allah be pleased with him, that Ibn ʿAbbās said: Allah Has created all creatures with a predestination of either evil or good; happiness is the best destiny, and suffer is the worst evil.

"Our command is but a single word, done in the blink of an eye." (Qur'an 54:50)

The transliteration: *wa mā amrunā ʾillā wāḥidatan kalamḥin bil baṣar.*

"Our command …" is referring to the Hour.

The word *wāḥidatan* 'single' is stated in the Arabic feminine form, even though the masculine form was assumed originally. Two different opinions to explain substituting the masculine form with the feminine form, were presented; Abū ʿUbayda said: it is an adjective for the meaning expressed by the word not for the very word, meaning metaphorically that *marratan wāḥidatan* 'single time', given that *marratan* is in the Arabic feminine form. Some scholars however said that: the meaning is *kalimatan wāḥidatan* 'single word', for it needs only one word to bring anything into being.

"… done in the blink of an eye."

It was said that: the verse refers to the Hour, or everything Allah wills.

These verses were revealed, as opined and seen by some scholars, about the sect of Qadariyyah 'deniers of the Divine Decree'.

[2935] Abū ʿAbdullāh Al-Ḥusayn bin Muḥammad bin al-Ḥusayn, may Allah have mercy with him, reported me, while I' am reading before him in my house, that: al-Faḍl bin al-Faḍl al-Kindī told us that: Abū ʿAbdullāh Muḥammad bin Muḥammad bin an-Nuʿmān told us that: Aḥmad bin Muḥammad bin Al-Ḥusayn bin Ḥafṣ told us that: Sufyān told us on the authority of Ziyād bin Ismāʿīl as-Sahmī on the authority of Muḥammad bin ʿAbbād al-Makhzūmī on the authority of ʾAbū Hurayrah, may Allah be pleased with him that: the people of Quraysh argued the Prophet (PBUH) concerning the Qadar, and therefore Allah has revealed "Indeed, the wicked are ⌜entrenched⌝ in misguidance, and ⌜are bound for⌝ blazes." to the end of the Sūrah. (1)

[2936] Al-Ḥusayn bin Muḥammad reported me that: ʿUbaydullah bin Muḥammad bin Shanabah told us that: Jaʿfar bin bin Muḥammad al-Firyābī told us that: ʿAbdulʾaʿlā bin Ḥammād told us that: Muʿtamir bin Sulaymān told us that: ʾAbū Makhzūm told me on the authority of Sayyār ʾAbū al-Ḥakam that: we were informed that Najran's delegation thought that both sustain and death are preordained, nonetheless, the deeds are not preordained; and therefore Allah has revealed "Indeed, the wicked are ⌜entrenched⌝ in misguidance, and ⌜are bound for⌝ blazes." to the last verse. (2)

[2937] Al-Ḥusayn reported me that: Ibn Shanabah told us that: ʾAbū Ḥāmed Aḥmad bin Jaʿfar al-Mustamlī told us that: Ibn Abī al-ʿAwwām told us that: my father told us that: aṣ-Ṣabāḥ bin Sahl al-Baṣrī ʾAbū Sahl told us that: Ḥafṣ bin Sulaymān told us on the authority of Khālid bin Salama on

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(1) [2935] The authentication of Ḥadīth:
It includes narrators whom I cannot find. Ziyād As-Sahmī us authenticated with bed memorization.
The authentication of Ḥadīth:
Muslim referenced it (2656) in the Book of Qadar (Divine Decree), Chapter: Everything is Preordained, through Wakīʿ on the authority of Sufyān.

(2) [2936] The authentication of Ḥadīth:
It includes narrators whom I cannot find ʿAbdulʾaʿlā bin Ḥammād is accepted.
The authentication of Ḥadīth:
Al-Wāḥidī referenced it in *Asbāb An-Nuzūl* (Reason of Revelation), on the authority of Baḥr As-Saqqāʾ, on the authority of a sheik from Quraysh on the authority of ʿAṭāʾ as Mursal. Ibn Ḥajar said that Baḥr As-Saqqāʾ is weak, in *Taqrīb At-Tahdhīb* (Simplifying the Abridgment) (637),.

the authority of Saʿīd bin ʿAmr on the authority of ʿAmr bin Zurārah on the authority of his father that: upon the revelation of "Indeed, the wicked are ⌜entrenched⌝ in misguidance, and ⌜are bound for⌝ blazes." to the end of the Sūrah, I was sitting before the Prophet (PBUH) and he said: **((These verses were revealed about people from the last generation of my Ummah who will falsify Divine decree.))** (1)

[2938] Aḥmad bin Muḥammad bin Yaʿqūb bin Maḥmawayh, the jurisprudent, reported me in al-Qaṣr that: ʾAbū ʿAliyy Ismāʿīl bin Muḥammad bin Ismāʿīl told us that: Alḥassan bin ʿArafa al-ʿAbdī told us that: Marwān bin Shujāʿ al-Jazarī told us on the authority of ʿAbdulmalik bin Jurayj on the authority of ʿAtāʾ bin Abī Rabāḥ that: I came to Ibn ʿAbbās, may Allah be pleased with him and his father; he was drinking from Zamzam Well and his clothing got wet from the bottom, and I told him, 'the people has argued on the Divin Decree'. He replied, 'They did so?' I confirmed, therefore he said, 'By Allah, these verses were only revealed about them. They are the worst of this Ummah; do not visit their patients nor pray for their dead. Should anyone shown me one of them, I would knock out his eyes by the two fingers of mine' (2)

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(1) [2937] The authentication of Ḥadīth:
It includes narrators whom I cannot find. Ṣabāḥ bin Sahl is narrating Munkar tradition. It includes also Khālid bin Salama who authenticated but accused of ʾIrjāʾ (lit. to delay).
The authentication of Ḥadīth:
Ibn Abī Ibn Abī Ḥātem referenced it in *Tafsīr al-Qurʾān Al-ʿAḍhīm* (The Exegesis of the Holy Quran) through Jarīr bin Ḥāzem through Saʿīd bin ʿAmr. Ibn Mardawayh, Ibn Shāhīn, Ibn Mandah and Al-Bārūdī referenced it in *Aṣ-Ṣaḥāba* (the Companions). Al-Khaṭīb referenced it in *Tālī At-Talkhīṣ* (The Reciter of the Abridged Text). Ibn ʿAsākir referenced it on the authority of Zurāra, may Allah be pleased with him, as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls) of As-Siyūṭī, 06/185.

(2) [2938] The authentication of Ḥadīth:
The author's teacher is neither criticized nor authenticated. Marwān bin Shujāʿ is authenitcated by shows some confusions.
The authentication of Ḥadīth:
Ibn Abī Ḥātem referenced it in Tafsīr (the Exgesis), 10/3321. Ibn Kathīr referenced it in *Tafsīr al-Qurʾān Al-ʿAḍhīm* (The Exegesis of the Holy Quran), 13/305. Ibn Al-Mundhir and Ibn Mardawayh referenced it on the authority of Ibn ʿAbbās, may Allah be pleased with huim and his father, as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls) of As-Siyūṭī, 06/185.

[2939] ʿAqīl bin Muḥammad, the jurisprudent, reported me that ʾAbū al-Faraj al-Baghdādī told them on the authority of Muḥammad bin Jarīr that: Yaʿqūb bin Ibrāhīm told us that: Hushaym told us that: Ḥuṣayn told us on the authority of Saʿd bin ʿUbaydah on the authority of ʾAbū ʿAbdurraḥmān as-Sulamī that: upon the revelation of this verse: "Indeed, We have created everything, perfectly preordained." A man asked the Prophet (PBUH): 'O Messenger of Allah why should we strive for the sake of something that is preordained or its fate is already known?' He said, **((Keep striving, for everyone will be helped to do that for which he was created; "We will make smooth for him the path of ease (goodness)" or "We will make smooth for him the path for evil"))** (1)

[2940] Ibn Fanjawayh reported me that: Muḥammad bin Alḥassan bin Ṣuqlāb ʾAbū Alḥassan Aḥmad bin Muḥammad bin ʿUbaydullāh aṭ-Ṭawābīqī told us that: ʿAliyy bin Ḥarb aṭ-Ṭāʾī told us that: ʾAbū Masʿūd az-Zajjāj told us that: ʾAbū Saʿd told us on the authority of Ṭalq bin Ḥabīb on the authority of Kaʿb that: we knew from the Torah that on the Day of Judgment, the Qadariyyah will be dragged into the Fire on their faces. (2)

[2941] Ibn Fanjawayh reported me that: Mūsā bin Muḥammad bin ʿAliyy told us that: ʿAbdullāh bin Muḥammad bin Sinān told us that: Amr bin Mansūr ʾAbū ʿUthmān al-Qaysī told us that: ʾUsayd ath-Thaqafī told us that: Thābit al-Banānī told us on the authority of Anas bin Mālik, may Allah be pleased with him that: they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e., turned red) because of anger, and he said, **((What are you doing?))**, we replied, 'We are disputing

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(1) [2939] The assessment of the reliability of the chain of transmitters:
The narrators are authenticated except for the author's teacher whom I cannot find.
The authentication of Ḥadīth:
Al-Bukhāriyy referenced it through Al-ʾAʿmash on the authority of Saʿd bin ʿUbayda, in the Book of Exegesis, Chapter: the Sūrah the begins with (By the night as it envelopes) (4945),, and the Book: Tawḥīd (Monothiesm), Chapter: Allah's saying: (And We have indeed made the Qur'an easy to understand and remember) (7552).

(2) [2940] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find. It includes Abū Saʿd, a weak narrator.
The authentication of Ḥadīth:
I did not find him.

over Qadar' and he said, **((Everything is decreed, even that))**; he pointed out to his right index finger and by which he hit his left arm. (1)

[2942] Ibn as-Surrī an-Naḥwī reported me, in Darb Hājib that: Muḥammad bin ʿAbdullāh bin Muḥammad al-ʿUmānī told us that: ʿAbdullāh bin Aḥmad bin ʿĀmer told us that: my father told me that: ʿAliyy bin Mūsā ar-Ridā told us that: my father, Mūsā bin Jaʿfar told me that: my father, Jaʿfar bin Muḥammad told me that: my father told me that: Muḥammad bin ʿAliyy told us that: my father, ʿAliyy bin al-Ḥusayn told me that: my father al-Ḥusayn bin ʿAliyy told me that: ʿAliyy bin Abī Ṭālib, may Allah be pleased with him, that: the Prophet (PBUH) said, **((Allah decreed the measures two thousand years before He created Adam))** (2)

[2943] Al-Ḥusayn bin Muḥammad bin al-Ḥusayn ad-Daynūrī reported me that: ʿAmr bin Aḥmad bin al-Qāsim an-Nahawandī told us that: Aḥmad bin Ḥammād bin Sufyān told us that: as-Surrī bin ʿĀṣim al-Hamadānī told us that: Muḥammad bin Muṣʿab al-Qarqasāʾī on the authority of al-Awzāʿī on the authority of ʿAbda bin Abī Lubāba on the authority of ʾAbū Hurayrah,

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(1) [2941] The authentication of Ḥadīth:
It includes ʿAbdullah bin Muḥammad bin Sanān who is neglected. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
at-Tirmidhī referenced it in the Book of: Al-Qadar (Divine Decree), Chapter: Preventing Arguments over Qadar (2133), through Ṣāleḥ al-Murrī on the authority of Hishām bin Hassān on the authority of Muḥammad bin Sīrīn on the authority of Abū Hurayrah, may Allah be pleased with him, and said: The chapter includes narrations reported on the authority of ʿUmar, ʿĀʾisha and Anas, though this tradition is Gharīb that is not known except through the aforementioned ʾIsnād that includes Ṣāleḥ al-Murrī who reports exclusive narrations without other supporting ʾIsnāds by other traditionists.

(2) [2942] The authentication of Ḥadīth:
Forged ʾIsnād. It includes ʿAbdullah bin Aḥmad bin ʿĀmir and his father who are both forging traditions.
The authentication of Ḥadīth:
I did not find him by the same path. However,, Muslim referenced it in his Ṣaḥīḥ, the Book: Al-Qadar (Divine Decree), Chapter: The Argument between ʾĀdam and Mūsā, peace be upon both of them (2653) , on the authority of ʿAbdullah bin ʿAmr bin Al-ʿĀṣ, that: I heard the Prophet (PBUH) saying: **((God recorded the fates of all creatures 50,000 years before creating the heavens and the earth,))** and His throne was upon the water)).

may Allah be pleased with him, that: the Prophet (PBUH) said, **((Sadness and grief could be overcome by believing in Qadar))** (1)

[2944] Al-Ḥusayn bin Muḥammad bin al-Ḥusayn reported me that: Muḥammad bin ʿAliyy bin Alḥassan aṣ-Ṣūfī told us that: Zakariyyā bin Yaḥyā as-Sājī told us that: Muḥammad bin al-Muthannā told us that: Ibrāhīm bin Abī al-Wazīr told us that: Marwān bin Muʿāwiya al-Fazārī told us on the authority of Saif al-Kūfī on the authority of Abū Fazāra that: Ibn ʿAbbās, may Allah be pleased with him and his father said: if the Qadariyya's population increased in Baṣra, the Baṣra town would turn upside down; and if the population of Sibāʾiyya (named After ʿAbdullāh bin Sabaʾ) increased in Kūfa, the Kūfa town would turn upside down. (2)

[2945] Narrated as-Sājī, through the same Chain of Narrator, that: Alḥassan bin Ḥumayd told us that: ʿAbdullāh bin Alḥassan bin ʿAbdulmalik bin Ḥassān al-Kalbī told us that: Saʿīd bin Muḥammad al-Ghassānī told me that: Brought to Baṣra, ʾAbū Shākir declared that he is a Diesinist (a sect of Dualism); he was pretending to adopt the thoughts of Rāfiḍah and Qadariyyah, and then he was asked, 'Why did you adopt the thoughts of Rāfiḍah and Qadariyyah?' he replied, 'I adopted the thoughts of Qadariyyah to exclude individuals' deeds from Allah's Decree, meaning that he is not the creator of the deeds, and if some creature are out of Allah's command, then All thing may not subject to Allah's command. And I adopted the thoughts of Rāfiḍah to degrade and defame the carrier and conveyor of this religion;

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(1) [2943] The authentication of Ḥadīth:
Extremely weak ʾIsnād. It includes An-Nahawandī who reports forged tradtions. As-Surrī bin ʿĀṣem al-Hamadānī is weak. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
Ibn Ḥajar referenced it in *Al-Lisān* (the Language), 03/16.
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/148.

(2) [2944] The authentication of Ḥadīth:
It includes discontinuity between Abū Fazārah and Ibn ʿAbbās. Sayf bin ʿUmar is weak.
The authentication of Ḥadīth:
I did not find him.

if the conveyers are deauthorized, the religion they conveyed is, a fortiori, a false and wrong.' (1)

[2946] Al-Ḥusayn bin Muḥammad reported me that: ʿAbdullāh bin ʿAbdurraḥmān ad-Daqqāq told us that: Muḥammad bin ʿAbdulʿazīz told us that: ʿAbdullāh bin ʿAbdulwahhāb told us that: ad-Darāwardī told us that: Abū Suhayl told me: answer the the Qadariyyah's salutations the same way you answer the Jews' salutations; you may only say: 'and upon you'. (2)

Narrated Ibn Umar may Allah be pleased with him and his father that: the Prophet (PBUH) said: **((Everything is decreed, even backwardness and shrewdness.))**

"We have already destroyed the likes of you. So will any ⌜of you⌝ be mindful?" (Qur'an 54:51)

Allah destroyed the likes of the people of Mecca from the previous and old nations, so would any one of them be mindful?

"Everything they have done is ⌜listed⌝ in ⌜their⌝ records." (Qur'an 54:52)

All previous people's good and evil deeds are recorded by Hafaḍha 'the Guardians' or listed, as seen by some scholars, by the Preserved Tablet.

"Every matter, small and large, is written ⌜precisely⌝." (Qur'an 54:53)

Mustaṭar which is cited by the original Arabic Holy Text means written and recorded. The same applies for *saṭṭartu*, *istaṭṭartu* on the pattern of *qaraʿtu* and *iqtaraʿtu*.

It was said that the meaning is all their deeds are preordained before committing, and recorded after committing.

"Indeed, the righteous will be amid Gardens and rivers," (Qur'an 54:54)

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(1) [2945] The authentication of Ḥadīth:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
I did not find him.

(2) [2946] The assessment of the reliability of the chain of transmitters:
It includes Ad-Darāwardī, an authenticated narrator.
The authentication of Ḥadīth:
I did not find him.

Those who avoids *Shirk* 'polytheism' will enter the Paradise of gardens and rivers.

Nahar 'pl. rivers' was cited in the singular form by the original Holy Text to comply with the rhythm produced by the end of previous verses, as said upon exegeting the abovementioned verse "… and ˹forced to˺ flee.", or due bearing the same meaning expressed by the generic word.

Aḍ-Ḍaḥḥāk said: in brightness and vastness like *an-Nahār* 'morning'. The poet said:

I held her in my hand, then I let her flow,

One sees standing still, what lies beyond her glow.

Meaning: you widened its torn.

Al-ʾAʿraj, Ṭalḥa bin Muṣarrif and Qatāda recited it *Nuhur* by placing *Damma* over both letters of *Nūn* and *Hāʾ*, meaning that no night shall occur in the Paradise.

Al-Farrāʾ said: some Arabs recited for me:

If you are my night, then I am a river,

When I see the dawn, I do not wait.

Meaning: a man of the morning.

Another one said in a poet:

If not for the two Tharid dishes, we would have perished,

Tharid of the night and Tharid by the river's edge.

"at the Seat of Honour in the presence of the Most Powerful Sovereign." (Qur'an 54:55)

A Seat of Honour in the Paradise where no lying or sins to be committed.

"in the presence of the Most Powerful Sovereign."

Refereeing to the high degree of the people of honor.

Aṣ-Ṣādiq said: Allah Has praise that whereabouts for honor, and therefore there is not place but for the people of honor.

[2947] Ibn Fanjawayh reported me that: Mūsā bin Muḥammad told us that: Alḥassan bin ʿAllawayh told us that: Ismāʿīl bin ʿīsā told us that: al-Musayyab bin Sharīk told us on the authority of Ibrāhīm al-Bikrī on the

authority of Ṣāliḥ bin Ḥayyān on the authority of ʿAbdullāh bin Buraydah that: the exegesis of the verse "at the Seat of Honour in the presence of the Most Powerful Sovereign.", is that the people of the Paradise shall everyday attend in the presence of Allah, be Exalted and Glorified, to recite the Quran before Him. Everyone will be sitting on a pulpit of sapphires, chrysolite, gold, emerald and silver; each according to his deeds. For them, this will be the best reward and blessing they have ever received, then they will delightedly go back to their place of accommodation in the Paradise until the next day. (1)

[2948] Al-Ḥusayn bin Muḥammad bin ʿAbdullāh al-Ḥadīthī reported me that: Saʿd bin Muḥammad bin Isḥāq aṣ-Ṣayrafī told us that: Muḥammad bin ʿUthmān bin Abī Shayba told us that: Zakariyyā bin Yaḥyā told us that: ʿAmr bin Thābit told us on the authority of his father on the authority of ʿĀṣem bin Ḍamra on the authority of Jābir bin ʿAbdullāh, may Allah be pleased with him and his father, that: one day, the Prophet (PBUH) was sitting in the Mosque of Medina and his companions was talking about the Paradise; the Prophet (PBUH) said: **((There is a flag of light and a pillar of gold in the Paradise. Allah had created them two thousand years before creating the heavens and Earth. The flag is labeled by: "There is no deity but Allah, and Muḥammad is the messenger of Allah. Muḥammad's household are the best people. ʿAliyy is the leader and the holder of the falg."))** ʿAliyy said. 'All praises are due to Allah Who guided and honored us by you.' The Prophet (PBUH) said, **((Did not you know that whoever loves us, Allah will dwell him with us.))** and recited "the Seat of Honour in the presence of the Most Powerful Sovereign." (2)

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(1) [2947] The authentication of Ḥadīth:
Extremely weak. It includes Al-Musayyab bin Sharīk is neglected. Ṣāleḥ bin Ḥayyān is weak. ʾIsmāʿīl binʿīsā is criticized by some scholars.
The authentication of Ḥadīth:
Al-Ḥakīm at-Tirmidhī referenced it on the authority of Buraydah as Marfūʿ (A tradition attributed to the Prophet (PBUH)). Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/188.

(2) [2948] The authentication of Ḥadīth:
Weak ʾIsnād. It inlcudes ʿAmr bin Thābit, a weak narrator accused of being Rāfiḍī though his faher is athuenticated and shows confusions. Muḥammad bin ʿUthmān is cricized by some scholars. It includes also narrators whom I cannot find.
The authentication of Ḥadīth:

[2949] Ibn Fanjawayh reported me that: Ibn Majah told us that Alḥassan bin ʾAyūb told us that: ʿAbdullāh bin Abī Ziyād told us that: Sayyār told us that: Riyāḥ al-Qaysī on the authority of Thawr bin Yazīd on the authority of Khālid bin Maʿdān that: we were reported that the angles will come to the believers on the Day of Judgment to tell them, 'O thee people of Allah, go ahead.' the believers would wonder, 'To where?' the angels will answer, 'To the Paradise.' the believers will say, 'You are directing us a destination that we do not want to approach', the angels will ask, 'To where do you want to go?' the believers will answer, 'the Seat of Honour with our beloved one.' (1)

[2950] I heard ʾAbū al-Qāsim al-Ḥabībī saying: I heard ʾAbū Muḥammad Aḥmad bin Muḥammad bin Ibrāhīm al-Balādhurī saying: I heard Bakr bin ʿAbdurraḥmān saying: Dhū an-Nūn was encouraging his companions to perform volunteer prayers during night, and whenever he felt that they are touched by boredom, he would say: (2)

They tried to deceive the allies of God,

But indeed, the allies have a liberation.

A seat of truth, with veils removed,

On the day they truly behold the majestic.

ʾAr-Raḥmān

Meccan Sūrah

A Meccan Sūrah or, as opined by some scholar, a Medinan Sūrah, though the former opinion is the right one, as Hishām bin ʿUrwa narrated in the

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Abū Nuʿym referenced it on the authority of Jābir, may Allah be pleased with him, as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/188.

(1) [2949] The authentication of Ḥadīth:
Mursal ʾIsnād. It includes proponents of *Bidaʿ* (Irreligous Innovations): Riyāḥ bin ʿAmr and Thawr bin Yazīd. Some were neither criticized nor authenticated.
The authentication of Ḥadīth:
Al-Ḥakīm at-Tirmidhī referenced it on the authority of Thawr bin Yazīd. Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/188.

(2) [2950] The authentication of Ḥadīth:
The Author's Teacher whom, Al-Ḥākem accused him of lying.
The authentication of Ḥadīth:
I did not find him.

authority of his father that: following the Prophet (PBUH), ʿAbdullāh bin Masʿūd was the first Muslim to recite the Quran publicly in Mecca. It began when the companions told each other, 'Quraysh has never heard the Quran heretofore. Is there anyone who dares to make them hear the Quran?' Ibn Masʿūd, may Allah be pleased with him said, 'I will.' They said, 'We fear that they would hurt you; it's better to send a man with a powerful tribe to support him.' Ibn Masʿūd said, 'Let me do it; Allah would protect me.' Afterwards, he approached the Maqām and recited, "In the name of Allah the most Merciful and Most Compassionate: 'The Most Merciful, Taught the Quran,'" then raised his voice so that Quraysh gatherings paid attention to what they had heard and said, 'What is Ibn Um ʿAbd saying?' he is reciting what Muḥammad claimed to be a revelation from Allah. They went ahead towards him to beat him, though he only kept reciting the Sūrah to the extent Allah had empowered him. Ibn Masʿūd then turned back to his companions with his face harmed, and they told him, 'This is what we feared that it would happen to you.'

And it narrated also that the Prophet (PBUH) performed the dawn prayer at Nakhla and recited the Sūrah of ʾAr-Raḥmān, and it happened that a group of Jinn hard passed by the Prophet (PBUH), heard him and consequently braced Islam. And this is substantiating the opinion that it is a Meccan Sūrah.

It consists of seventy-six verses in the Musḥaf of Baṣra, seventy-seven verses in the Meccan Musḥaf and seventy-eight verses in the Musḥafs of Kūfa and Shām. They differed on five verses; the Musḥafs of Kūfa and Shām considered and counted the verse 'The Most Merciful" as one and independent verse, the Musḥafs of Baṣra, Kūfa and Shām considered and counted the verse "Created humanity", the first of its alike, as one and independent verse, all Musḥafs except for the Meccan one considered and counted the verse "He laid out the earth for all beings." as one and independent verse, all Musḥafs except for the Baṣra's considered and counted the verse "which the wicked denied." as one and independent verse, and both Musḥafs of Medina and the Musḥaf of Mecca considered and counted the verse "Flames of fire and ⌜molten⌝ copper." as one and independent verse. It consists of one thousand six-hundred and thirty-six characters.

[2951] Abū Alḥassan ʿAliyy bin Muḥammad bin Alḥassan al-Khabbāzī reported us that: I was reported that: Aḥmad bin Alḥassan al-Muqriʾ said that: Muḥammad bin Yaḥyā al-Kisāʾī told us that: Hishām al-Barbarī told us that: ʿAliyy bin Ḥamza al-Kisāʾī told us that: Mūsā bin Jaʿfar told us on the authority of his father, Jaʿfar on the authority of his father on the authority of ʿAliyy bin al-Ḥusayn on the authority of his father ʿAliyy that: I heard the Prophet (PBUH) saying: **((Everything has an adornment, and the adornment of the Qur'ān is ʾAr-Raḥmān))** (1)

[2952] In a reviewing session dated 384 AH, Abū Alḥassan Aḥmad bin Ibrāhīm al-ʿAbdawī reported us that: ʾAbū ʿAmr Muḥammad bin Jaʿfar bin Muḥammad al-Ḥīrī told us that: Ibrāhīm bin Sharīk bin al-Faḍl al-Kūfī told is that: Aḥmad bin ʿAbdullāh told us on the authority of Sallām bin Sulaym that: Harūn bin Kathīr on the authority of Zayd bin Aslam on the authority of ʾAbū Umāma on the authority of ʾUbay bin Kaʿb, may Allah be pleased with him, that: the Prophet (PBUH) said, **((Whoever recites the Sūrah of ʾAr-Raḥmān, Allah will show him mercy for his weakness, and by reciting the Sūrah he is showing the due gratitude for Allah's graces.))** (2)

It was narrated that Qays bin ʿĀṣim al-Manqarī told the Prophet (PBUH), 'Recite before me what Allah has sent down to you.' The Prophet (PBUH) recited the Sūrah of ʾAr-Raḥmān, and Qays asked him for three times to repeat it a recitation after a recitation. Then Qays said, 'It has a sweetness and it is truly elegant. Verily, it is exalted, and I have no doubt that it is a

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(1) [2951] The authentication of Ḥadīth:
The teacher of ʿAliyy bin Muḥammad Al-Khabbāzī is unknown. It includes Hāshim bin ʿAbdulʿazīz who is neither criticized nor authenticated. Mūsā bin Jaʿfar and his father are authenticated.
The authentication of Ḥadīth:
Al-Bayhaqī referenced it in *Shuʿb Al-ʾīmān* (The Branches of Faith), 02/490, through ʿAliyy bin Alḥassan on the authority of Aḥmad bin Alḥassan.
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/151, and As-Siyūṭī attributed it to Al-Bayhaqī in, *Ad-Durr Al-Manthūr* (The Dispersed Pearls), 06/190.

(2) [2952] The authentication of Ḥadīth:
Forged.
The authentication of Ḥadīth:
Frequently addressed above upon the beginning of Sūrahs.

manmade book. I bear witness that there is deity but Allah and that you are the messenger of Allah.'

In the Name of Allah, the Most Merciful and Most Compassionate

"The Most Compassionate, taught the Quran," (Qur'an 55:01-02)

Allah has taught His Prophet (PBUH) the Quran. These verses were revealed when the people of Quraysh said, 'Who is ʾAr-Raḥmān?' Some scholars said it was an answer for the people of Mecca when they doubted the Prophet (PBUH) and claimed that a humankind named Raḥmān al-Yamāma is teaching Muḥammad the Quran, and therefore Allah Has revealed "*ʾAr-Raḥmān* 'the Most Merciful'" Alḥassan said: it's a name that no humankind can hold.

"created humanity," (Qur'an 55:03)

The transliteration: *Khalaqa al-insān*

Qatāda and Ibn ʿAbbās, may Allah be pleased with him and his father said that: it refers to ʾĀdam.

"⌜and⌝ taught them speech."

The speech here is the translation of the word *albayān* cited by the original Arabic Holy Text. *Albayān* refers to the names of everything, though some scholars view that it covers all languages, as ʾĀdam was speaking seven hundred thousand languages, the best of which was the Arabic. Other scholars said *albayān* refers to all humankind as *al-insān* 'the humankind' is a generic noun.

They differed, however, on the meaning of *albayān*; Qatāda was reported to exegete it as teaching the permissible and prohibition rules, distinguishing between good and evil and all his life's matters to reckon him accordingly. ʾAbū al-ʿĀliya, Murra al-Hamadanī and Ibn Zayd said that *albayān* refers to the human's superiority over animals by the merit of speech. Alḥassan said it refers to articulation and distinguishing between things. Muḥammad bin Kaʿb said it means the speech and the comprehension of what others tell him. Assuddiyy said that each nation is taught the language thereby its individuals can communicate with each other. Yamān said it is writing by the pen, as stated by the verse "Who taught by the pen—taught humanity what

they knew not." Ibn Kaysān said that "*Khalaqa al-insān"* refers to the Prophet Muḥammad (PBUH).

"ʿand" taught them speech." (Qur'an 55:04)

That is what has been and what will be, including early and last nations, besides the Day of Judgment.

aḍ-Ḍaḥḥāk said: *albayān* is knowing what is evil and good, and ar-Rabīʿ bin Anas: it includes whatever may damage or benefit the humankind.

"The sun and the moon ʿtravelʾ with precision." (Qur'an 55:05)

The transliteration: *ash-Shamsu wa al-Qamaru bi* Ḥ*usbān.*

As opined by ʾAbū Mālik, Qatāda and Ibn ʿAbbās, may Allah be pleased with him and his father, both the sun and the moon travel in a pre-specified path within a set of phases; they shall not deviate from it.

Ibn Zayd and Ibn Kaysān said: they are measures to calculate ages, times and dates. Had it been for the night, the sun and the moon, no one would be able to calculate anything. If either the night or the moon is permanent how would we calculate anything.

Aḍ-Ḍaḥḥāk: the sun and the moon move as preordained.

Mujāhid said: the sun and the moon move around what is similar to the sticks of the millstone.

Assuddiyy said: the sun and the moon move for a specified period like people's fates. Whenever that period expires, the sun and the moon would die, as stated by the verse "Each one runs (its course) for a term appointed."

Yamān said: they both run and move until the end of the world.

The word Ḥ*usbān* 'with precision' may be a verbal noun from ḥ*asabtu aḥsubu* ḥ*isāban* and ḥ*usbānan* on the same Arabic pattern applied for *ghufrān, kufrān rujhān nuqsān subhān* and *Burhān.* Ḥ*usbān* may be the plural of ḥ*isāban* 'calculation' similar to the same semantical meaning produced by word of similar pattern; *shuhbān, rukbān, Quḍbān* and *ruhbān. Ash-Shamsu wa al-Qamaru* 'the sun and the moon' are in state of *Rafʿ* due the effect of an omitted verb, meaning metaphorically: *tajriyān bi* Ḥ*usbān* 'runs with precision'. Or, as opined by some scholars, *ash-Shamsu wa al-Qamaru* may be a subject

which predicate is postponed and mentioned later, meaning metaphorically: *ar-Raḥmān ʿallama al-Qurʾān wa qaddara ash-Shamsa wa al-Qamara*.

Some said that *ash-Shamsu wa al-Qamaru* is an explanatory complement clause for *al-bayān*, meaning metaphorically: *ʿallamahu al-bayān anna ash-Shamsu wa al-Qamaru* 'He Has taught him *al-bayān* which is the precision for the sun and the moon movement'.

Bi Ḥusbān is a predicate for *ash-Shamsu* and thus in a state of *Rafʿ*.

It was said that the sun's area mounts the double of seven thousand four hundred *Farsakh* 'measurement unit reaches about five kilometers', and the moon's area one thousand times one thousand *Farsakh*. The sun's surface holds the sentence 'There is no deity but Allah, and Muḥammad is the messenger of Allah. Allah Has created the sun by His Mighty and Has made it moving by His command' and from inside 'There is no deity but Allah, and Muḥammad is the messenger of Allah. Be glorified the One Whose pleasure is speech, anger is speech, mercy is speech and punishment is speech'. The moon's surface holds the sentence 'There is no deity but Allah, and Muḥammad is the messenger of Allah. Allah Has created the moon, light and darkness and evil and good by His Mighty to test His Whomever creatures He wants' and from inside 'There is no deity but Allah, and Muḥammad is the messenger of Allah. Happiness is due to whoever Allah may make him a cause for good things; Woe is due to whoever Allah may make him a cause for evil things'

"The stars and the trees bow down ⌜in submission⌝." (Qur'an 55:06)

The transliteration: *an-najumu wa ash-shajaru yasjudān*

An-najumu 'lit. the star' refers to any plant or grass that has not stem and stands on the ground. Assuddiyy said: it refers to all plants; it was named *najum* as it surfaces and emerges from earth. Trees however covers any plant with a stem. Their prostration is made by their shades.

Mujāhid and Qatāda said: it refers to planets; which prostration is performed by rising. Al-Farrāʾ said: the prostration of planets is by facing the sun upon its rising

ʾAbū Muslim said: the prostration is adhering to what it has created for. And it is said: the prostration of the stars and trees is the shade's simultaneous orbiting. And both opinions are possible.

"As for the sky, He raised it ˹high˺, and set the balance ˹of justice˺" (Qur'an 55:07)

The sky is raised above the Earth.

Mujāhid said: the balance referred to by the verse is the scale of justice.

Alḥassan, Qatāda and aḍ-Ḍaḥḥāk said: the scale is the method of to give each one his right from the others.

al-Ḥusayn bin al-Faḍl said: the scale is the Quran, and the original meaning of scaling is to measure.

"so that you do not defraud the scales." (Qur'an 55:08)

Ibn ʿAbbās said: do not commit injustice by the scale to deviate from the right.

It was said that the meaning is: do not defraud the scale, because is scale is mentioned, though the "scale" was repeated again as independent noun, so that it may not be embedded in the first word.

Some said: it was revealed twice in different times, and the former opinion is the right one.

Anna in the original Arabic Holy Text, bears two possible functions: the first is causing the verb to be in a state of *Nasb*, so that the meaning: you may therefore not defraud; and the second is to offer an explanation so that the meaning: do not defraud. The second function is most probable as both verbs the conjunction is combining are imperatives.

"Weigh with justice, and do not give short measure." (Qur'an 55:09)

The transliteration: *Wa Aqim*ū *al Wazna bil Qis*ṭ*i wa l*ā *Tukhsir*ū *al Miz*ā*n.*

ʾAbū ad-Dardāʾ, may Allah be pleased with him, said: weigh with justice, by the scale.

Ibn ʿUyayna said: the weigh is the act of hands, and the justice is the act of heart.

Qatāda said: a man shall wight with justice for people, just as he wants people to wight with justice for him; the justice is the good for all people.

The majority recited *Tukhsir*ū by placing *Damma* over the letter *T*āʾ and *Kasra* under the letter *Sī*n. Bilāl bin Abī Burdah and Abān bin ʿUthmān recited

*Takhsir*ū by placing *Fat*ḥ*a* over the letter *T*ā᾽ and *Kasra* under the letter *S*ī*n*. They are two accents; you may say *akhsara al-Miz*ā*n and khassara al-Miz*ā*n*.

"He laid out the earth for all beings." (Qur'an 55:10)

Allah Has laid out the earth over the water for all beings.

Ash-Shaʿbī and Ibn ʿAbbās, may Allah be pleased with him and his father, said: *all beings* covers any creature that walks, or anything that has a soul.

Alḥassan said: it refers to the Jinn and the humankind.

"In it are fruit, palm trees with date stalks," (Qur'an 55:11)

In the Paradise there is all types of fruits.

Ibn Kaysān said: Allah would bless them with graces and good rewards.

"palm trees with date stalks,"

Palms are the vessels of date. *Al-akm*ā*m* is the plural of *kum* which refers to anything that function as a cover for something else; it may be called in Arabic *kum* and *akamah* such as *Qam*īṣ 'shirt' or *kummah* for *Qulunsuwa* 'a type of head coat'.

The poet said:

So I told them, "Measure ye with each other's blows,

For Your coins are of no value, and I am above such trivialities."

aḍ-Ḍaḥḥāk said: dhātu al-akmām that has a cover.

Alḥassan said: it is the covering tissues.

Qatāda said: it is the remaining damaged parts.

Ibn Zayd said: it is the pollen before splitting asunder.

"and grain with husks, and aromatic plants." (Qur'an 55:12)

The transliteration: *wal* ḥ*abbu dh*ū *al-ʿa*ṣ*fi wa ar-ray*ḥ*ān*

*Al-*ḥ*abbu* refers to barley and wheat and so forth.

Mujāhid said: *al-ʿa*ṣ*f*, is the leaf and grass.

Ibn as-Sikkīt said: *ʿa*ṣ*f*, *ʿa*ṣ*īfa* and *Jill* are all names that Arabs gave it for the leaf. ʿAlqama bin ʿAbda said:

You quench the thirst of the dry valleys,

Their barrenness transformed by your touch.

Ibn Kaysān said: it appears in the first phase as leaf, then a stem which Allah renders it as a cover or vessel for the fruit.

Al-Wālibī narrated in the authority of Ibn ʿAbbās, may Allah be pleased with him and his father that: *al-ʿaṣfi* is the straw, and opined also by aḍ-Ḍaḥḥāk.

It was narrated that ʿṬiyya said *al-ʿaṣfi* is the green grass if its heads were cut and left to become dried, as stated by the verse "like an empty field of stalks and straw".

Mujāhid said: *ar-rayḥān* is the sustain as narrated by ʿIkrima on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father.

Muqātil bin Ḥayyān said: *ar-rayḥān* is the sustain according to the accent of Ḥimyar.

The poet said:

Peace be upon the Divine and His fragrance,

His mercy and a sky filled with pearls.

To the noble king and the son of al-Humam,

To the lion of the battalion, the prideful one.

Narrated Saʿīd bin Jubayr on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, that *ar-rayḥān* is the wind.

Ibn Zayd and Alḥassan said: it is the type of flowers that you smell.

aḍ-Ḍaḥḥāk said: *ar-rayḥān* is the food, and *ʿaṣf* is the straw, and its *rayḥān* is the fruit.

It was reported also that Ibn ʿAbbās, may Allah be pleased with him and his father, that it is the green grass.

Saʿīd bin Jubayr said: It refers to whatever stands by its stem.

The majority recited "*wal ḥabbu dhū al-ʿaṣfi wa ar-rayḥān*" all in a state of *Rafʿ* due to the *ʿAṭf* 'conjunction' made with "*fihā fākihatun*", unlike Ibn ʿĀmer, ʾAbū Ḥīwa and al-Mughīra who recited "*wal ḥabba dhā al-ʿaṣfi wa ar-rayḥān*" all in a state of *Nasb* by making the *ʿAṭf* 'conjunction' with "*wa al-ʾArḍa waḍaʿahā*", meaning that Allah Has created the earth and created the grain with husks, and aromatic plants.

Yaḥyā, al-ʾAʿmash, Ibn Muḥayṣin, Mujāhid, Ḥamza, Al-Kisāʾī and Khalaf recited "*ar-rayḥāni*" in a state of *Jarr* by making the *ʿAṭf* 'conjunction' with "*al-ʿaṣfi*", meaning that: and the grain with husks, leaf and sustain.

Some said: *al-ʿaṣf is the eaten grain and ar-rayḥān is the uneaten grain.*

The next verses address both Jinn and Mankind;

"Then which of your Lord's favours will you ˹humans and jinn˺ both deny?" (Qur'an 55:13)

which of your Lord's favours that constitute evident for Allah's Oneness will you ˹humans and jinn˺ both deny?

[2953] al-Ḥusayn bin Muḥammad al-Muqriʾ reported me that: Aḥmad bin Jaʿfar bin Salam al-Khatlī told us that: Aḥmad bin Muḥammad bin ʿAbdulkhāliq told us that: ʿAbdulwahhāb al-Warrāq told us that: ʾAbū Ibrāhīm at-Tarjumānī told us that: Hishām bin ʿAmmār ad-Dimashqī told us that: al-Walīd bin Muslim told us that: Zuhayr bin Muḥammad told us on the authority of Muḥammad bin al-Munkadir on the authority of Jābir bin ʿAbdullāh may Allah be pleased with him and his father, that: the Prophet (PBUH) came out to his companions and recited to them Sura ar-Rahman from beginning to end, but they remained silent. He then said: **((I have recited it to the jinn on the night they came to me, and they responded better than you. As often as I came to the words, "Then which of the favours of your Lord do you deny?" they replied, "We deny none of Thy favours, O our Lord. To Thee be the praise."))** (1)

Some said: the humankinds are the only addressee, as the Arab may refer to the single person by the dual pronouns words; we indicated that previously upon exegeting the Verse "˹It will be said to both angels,˺ "Throw into Hell …" of the Sūrah of Qāf

(1) [2953] The authentication of Ḥadīth:
Weak ʾIsnād. It includes Zuhayr bin Muḥammad At-Tamīmī: Weak.
The authentication of Ḥadīth:
At-Tirmidhī referenced it in the Book of Exegesis, Chapter: Sūrah of Ar-Raḥmān (3291) through ʿAbdurraḥmān bin Wāqid on the authority of Al-Walīd bin Muslim. And said: This is Gharīb tradition; we know it only through Al-Walīd bin Muslim on the authority of Zuhayr bin Muḥammad.

And others said: the first addressee was the humankinds and the second is the Jinn, as the verse stated in the original Arabic Holy Text "*al-Anām*" which covers both mankind and Jinn.

Regarding the wisdom beyond repeating the verse "Then which of your Lord's favours will you ˹humans and jinn˺ both deny?". Al-Qutaybī said: Allah Has cited and reminded His creatures of His favors and graces in this Sūrah. Each favor was described in detail. Every both favors were separated by the verse to pay attention for the graces and favors. As you may say to the one whom you assisted and helped, though he denies your favor: 'hadn't you been poor and I rendered you rich? hadn't you been naked and I gave you clothing? Would you deny that? hadn't you been walking and I made you ride? Would you deny that? hadn't you been neglected and I rendered you famous? hadn't you been incapable of performing pilgrimage and I rendered you able? Would you deny that?' Repeating such sentences is common and possible in Arabs speech and preferred in theses situations.

The poet said:

in its silence lies the essence, the essence,

Another poet said:

How many blessings were bestowed upon you, countless and abundant

Another poet said:

And the visitation was a priority for us,

So the first visitation was the foremost, the foremost visitation.

Another poet said:

Do not kill a Muslim, if you are a Muslim,

Beware of shedding their blood, beware, beware.

Another poet said:

Do not kill a Muslim, if you are a Muslim,

Beware of shedding their blood, beware, beware.

Another poet said:

Do not sever ties with your friend,

no matter what happens,

Let not your eyes show the signs of discord.

And do not tire of visiting him,

Visit him again and again, repeatedly.

al-Ḥusayn bin al-Faḍl said: the purpose for repeating the verse is to repel and drive out mindedness and negate the executions.

"He created humankind from ⌜sounding⌝ clay like pottery," (Qur'an 55:14)

The "humankind" here in the verse refers to ʾ Adam; Allah created him from a dry clay which produces a sound named in Arabic Ṣ*alṣala*. Qatada said that: al-ʾAʿshā portrayed a camel by rhythming:

Antares, you ascend when the evening awakens,

Like the march of a wandering caravan.

Al-Fakhār is the cooked clay on fire. The other verses stated: "from sounding clay moulded from black mud.", "We created them from a sticky clay." and "like that of Adam." They all bear meanings that are in conformity with each other. The material was taken from the earth and then rendered a clay which was dried to seem like pottery that produces the sound of Ṣ*alṣala*.

"and created jinn from a ⌜smokeless⌝ flame of fire." (Qur'an 55:15)

The transliteration: *wa khalaqa aljānna min mārijin min nār*

Alḥassan and aḍ-Ḍaḥḥāk said: Allah created Iblīs, the father of Jinn.

ʾAbū ʿUbayda said: *aljānn* is the plural if Jinn.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: *mārij* is the heart of the flame.

ʿIkrima said: it is the best. You may say: *Maraja amru al-qawmi yamruju* if it is corrupted. The Prophet (PBUH) said **((What would you do amongst a people who will break their promises and betray their trusts,))**

ʿIkrima said: when we attribute the verb *maraja* to the water, it's meaning that the water flowed without resistance.

It was said that: when we attribute the verb *maraja* to a thing, it's meaning that it is not stabilized.

Mujāhid said: it covers a plethora of things that mix with each other such as blue, yellow, green flames. And it refers to what occupies the surface of the fire.

ʾAbū ʿUbayda said: Allah created it by mixing the fires.

Some said: *marij* includes anything that is released with no restrictions.

"Then which of your Lord's favours will you both deny?. ⌜He is⌝ Lord of the two easts and the two wests." (Qur'an 55:16-17)

Mujāhid said: the east of both the winter and the summer, and the west of both the winter and the summer.

"Then which of your Lord's favours will you both deny? He merges the two bodies of ⌜fresh and salt⌝ water," (Qur'an 55:18-19)

Allah Has created, released and mixed the fresh and the salt waters.

"yet between them is a barrier they never cross." (Qur'an 55:20)

Alḥassan and Qatāda said: al-Jaza'ir Isthmus between the Persian Sea and the Mediterranean Sea.

Saʿīd bin Jubayr said: a sea in heaven and a sea on earth.

Alḥassan said: the Arabs are the barrier between the two seas; the Mediterranean Sea and the Indian Ocean.

Mujāhid and aḍ-Ḍaḥḥāk said: every year, the sea in heaven meets with the sea on the earth, or, as opined by other scholars, their end parts meet each other.

Qatāda said: *al-Barzakh* 'lit. the barrier' is this land. And some said: the space between the heaven and earth.

Both seas cannot mix or cause each other to change its features; the salt sea may not become fresh and vice versa.

Qatāda said: both seas may not destroy the people.

"Then which of your Lord's favours will you both deny? Out of both ⌜waters⌝ come forth pearls and coral." (Qur'an 55:21-22)

The transliteration of Verse 22: *yakhruju minhumā al luʾluʾu wa al-marjān*.

Nāfiʿ and ʾAbū Jaʿfar, Shaybah, al-ʾAʿraj, az-Zuhrī, ʾAbū ʿAmr, Yaʿqūb, al-Jaḥdarī and Ibn Abī Isḥāq recited *yukhraju* in the passive form, by placing

Ḍ*amma* over the letter *Yā*ʾ and *Fatḥa* over the letter *Rā*ʾ, which is also adopted by ʾAbū ʿUbayd and ʾAbū Ḥātem, as Allah said: *wa tastakhrijū minhu ḥilyatan talbasūnaha* "and extract ornaments to wear" not *yakhruju minhu*. The others recited *yakhruju* by placing *Fatḥa* over the letter *Yā*ʾ and Ḍ*amma* over the letter *Rā*ʾ, considering *al luʾluʾu* 'pearls' as the subject.

Minhumā means from both seas. The scholars of semantics said: pearls come out only from the salt sea, though such expressions are common between the Arabs; they may cite two things in referring to two things, as Allah said "O assembly of jinn and humans! Did messengers not come from among you," though, the messengers are only from the humans, as opined by al-Kalbī. And as stated by the verse "placing the moon within them as a ⌜reflected⌝ light" though the moon is places in only one of the seven heavens, or as some said: the moon is masculine and the heavens are plural so that if the moon light stemmed from one it would stem from the others.

Some said: the pearls come out from both the sky water and the sea water.

Al luʾluʾu wa al-marjān "pearls and coral"

Ibn ʿAbbās, may Allah be pleased with him and his father, aḍ-Ḍaḥḥāk and Qatāda said: the big pearls called *luʾluʾu* and the small pearls called *marjān*, though Alḥassan suggested the opposite. The singular of *luʾluʾu* is *luʾluʾa*.

Murra said: *marjān* is the pearls of high quality.

Narrated Assuddiyy on the authority of ʾAbū Mālik that *marjān* is the red beads.

ʿ Aṭāʾ al-Khurasānī said: it is substantiated by Ibn Masʿūd's opinion that *marjān* is a stone.

aḍ-Ḍaḥḥāk said: the two seas refer to the land and the sea; when they meet each other, the fresh one acts as a pollen for the salt sea. That is also narrated by ʿAṭiyya on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, and is supported by the following;

[2954] Ibn Fanjawayh reported us that: ʿAliyy bin Muḥammad bin Luʾluʾ told us that: al-Haytham bin Khalaf told us that: Aḥmad bin Ibrāhīm ad-Dawraqī told us that: Ḥajjāj bin Muḥammad told us on the authority of Ibn Jurayj, concerning the verse "Out of both ⌜waters⌝ come forth pearls and

coral." that when the sky rains, the seashells open their shell to receive the droplets of rain, which marks the born of a pearl.

And I was told that a nucleus inside a seashell receive the droplet on one side without the other; the side that got wet became a pearl rather than the dry side. (1)

[2955] Al-Ḥusayn bin Muḥammad bin al-Ḥusayn ad-Daynūrī reported us that: Mūsā bin Muḥammad bin ʿAliyy bin ʿAbdullāh told us that: my father read before ʾAbū Muḥammad Alḥassan bin ʿAllawayh al-Qaṭān from his book while I was listening that: one of our companions told that: a man from Egypt named Ṭasam reported me that: ʾAbū Ḥudhayfa told us on the authority of his father on the authority of Sufyān ath-Thawrī that: "He merges the two bodies of water," refers to Fāṭima and ʿAliyy may Allah be pleased with both of them, "Out of both ˹waters˺ come forth pearls and coral." refers to Alḥassan and al-Ḥusayn, may Allah be pleased with both of them; which was narrated about Saʿīd bin Jubayr who said the *Barzakh* cited by the transliteration of the verse "between them is a barrier they never cross." refers to the Prophet Muḥammad (PBUH). Allah knows the best. (2)

Some people of *Ishāra* 'implicit interpretations' said: "He merges the two bodies of water," refers the knowledge of heart and the sinfulness of one-self, therebetween a *Barzakh* which refers to mercy and infallibility. The verse

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(1) [2954] The authentication of Ḥadīth:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Aṭ-Ṭabarī cited it on the authority of Ibn ʿAbbās: *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), 24/48. Ibn Abī Ḥātem cited it on the authority of Ibn ʿAbbās. *Tafsīr al-Qurʾān Al-ʿAḍhīm* (The Exegesis of the Holy Quran), 10/3324. Al-Baghawī cited it on the authority of Ibn Jurayj,, *Maʿālim At-Tanzīl* (The Revelation Signs), 07/445. See: Zād Al-Masīr (The Travel Supplements), Ibn Al-Jawzī, 08/113, and *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/163.

(2) [2955] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find. The narrator who reports on the authority of is unkown.
The authentication of Ḥadīth:
Ibn Mardawayh referenced it on the authority of Ibn ʿAbbās may Allah be pleased with him, and Anas bin Mālik, as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls) of As-Siyūṭī, 06/195.

"they never cross." implies that the sinfulness of one-self shall not impair nor corrupt the knowledge of heart.

Ibn ʿAṭāʾ said: Between Allah and His servant, two seas in place; the sea of salvation and the sea of destruction.

Some said: it is the sea of the worldly life and the sea of the Hereafter, therebetween the *Barzakh* which is the grave. Allah said "And there is a barrier behind them until the Day they are resurrected." and the prespecified fate prevents them from mixing.

Some said: it is the sea of mindedness and the sea of whims, therebetween the *Barzakh* which is Allah's protection. The verse "Out of both ⌜waters⌝ come forth pearls and coral." refers to guidance and fallibility.

Some said: it is the sea of life and the sea of death, therebetween the *Barzakh* which is the fate.

Some said: it is the sea of argument and the sea of doubt, therebetween the *Barzakh* which is the pondering and deduction. The verse "Out of both ⌜waters⌝ come forth pearls and coral." refers to right and correct choices.

"Then which of your Lord's favours will you both deny? To Him belong the huge ships with raised sails, sailing through the seas like mountains." (Qur'an 55:23-24)

The transliteration of Verse 24: *wa lahu al munshaʾātu fil baḥri kal aʿlām*

aḍ-Ḍaḥḥāk, an-Nakhaʿī, Yaḥyā, al-ʾAʿmash, and ʾAbū Bakr and al-Muffaḍal, on the authority of ʿĀṣim, Ḥamza and Khalaf recited *al munshiʾātu* by placing *Kasra* under the letter *Shīn*, meaning that the huge ships that has commenced its movement, such as the proverbs; *anshaʾat as-saḥāba* 'the cloud began to move' and *anshaʾat as-saḥāba* 'the poet began to rhythm'.

The others, including ʾAbū ʿUbayd and ʾAbū Ḥātem recited *al munshaʾātu* by placing *Fatḥa* over the letter *Shīn*, meaning the huge ships that are made and used and which the movement has began with.

Some said: the recitation of the first group means that the huge ships who sets its sails, and the recitation of the first group means the huge ships whose sails are set.

Mujāhid said: *al munshaʾātu* refers to ships with a set sail.

Kal aʿlām means the ships are similar to mountains; the poet said:

When they cut one flag, another flag rises.

"Then which of your Lord's favours will you both deny?" (Qur'an 55:25)

"Every being on it is bound to perish." (Qur'an 55:26)

"Every being on it" means that every being on the earth including all kinds of living things such as animals is bound to perish, as stated by the proverbs: *mā ʿalayhā akramu min fulān* 'it carries no one that is more generous than that person', and *mā bayn lābatayhā afḍalu minhu* 'it carries no one that is better than him'. The pronoun 'it' cited by first the proverb refers to the earth, and in the second proverb refers to Medina's two lava fields. Similarly, the pronoun 'it' cited by the verse "until it was hidden in the veil (of night)" refers to the sun.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: upon the revelation of that verse the angles thought that everything is bound to perish, and therefore Allah Had revealed "Everything (that exists) will perish except His own Face." And some said it is a bless and favor that all creatures are equal concerning the death.

"Only your Lord Himself, full of Majesty and Honour, will remain ⌜forever⌝." (Qur'an 55:27)

The poet said:

Death has put an end to His creation,

For everything besides Him shall perish.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: only the deeds performed for the sake of Allah shall last.

Similarly, ʾAbū Bakr aṣ-Ṣiddīq said: the world is cursed and anything is cursed, save for the remembering Allah, or the deeds performed for the sake of Allah.

Dhū al jalāl wal ikrām 'full of Majesty and Honour'

dhū is recited by the majority, and *dhī* by making *ʿAṭf* with the name of Allah, is recited by ʿAbdullāh bin Masʿūd, ʾUbayy and Muḥammad bin as-Sumayfiʿ.

[2956] Al-Ḥusayn bin Muḥammad bin Fanjawayh, may Allah have mercy with him, reported me that: Aḥmad bin Jaʿfar bin Ḥamdān bin ʿAbdullāh told us that: ʿUbaydullāh bin Aḥmad bin Manṣūr Al-Kisāʾī told us that: al-Ḥārith bin ʿAbdullāh told us that: ʿAbdurraḥmān bin ʿUthmān al-Waqqāṣī told us that: Muḥammad bin Kaʿb al-Quraḍhī said that: ʿAbdullāh bin Salām, may Allah be pleased with him said: the Prophet (PBUH) asked me to come and said to me, ((O son of Salām, Verily, Allah, be Exalted, said *"dhū al jalāl wal ikrām"*. We know the meaning of ikrām, but what is the meaning of al jalāl?)) ʿAbdullāh bin Salām answered, 'O Messenger of Allah, may my father and mother be sacrificed for you. We find in the Old Testimony that it is a serpent that surrounds the Throne'. The Prophet (PBUH) said, **((What is the distance between it and the Paradise that Allah Would allocate for His servants?))** ʿAbdullāh bin Salām answered, 'about seven hundred years of travelling' and Jibrīl then came down to confirm his argument. (1)

[2957] Al-Ḥusayn bin Muḥammad reported me that: Aḥmad bin Jaʿfar bin Ḥamdān told us that: Mūsā bin Ismāʿīl told us that Ḥammād bin Salama told us that: Saʿīd al-Jarīrī on the authority of those heard al-Lajlāj saying: I heard Muʿādh bin Jabal, may Allah be pleased with him, saying: He heard a man praying and saying, 'O Possessor of majesty and splendour,' and said, **((Your prayer is answered.))** (2)

[2958] Al-Ḥusayn bin Muḥammad reported me that: Muḥammad bin Alḥassan bin Bishr told us that: Bakr bin Abī al-Haṣīb al-Maṣīṣī told us that: Hilāl bin al-ʿAlāʾ told us that: ʾAbū al-Jawāb told us that ʿAmmār bin Ruzayq told us on the authority of al-ʾAʿmash on the authority of Yazīd ar-Ruqāshī

(1) [2956] The authentication of Ḥadīth:
Weak ʾIsnād. It includes Al-Waqqāṣī, who is, if identified correctly, a neglected narrator. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
I did not find him.

(2) [2957] The authentication of Ḥadīth:
Weak ʾIsnād. It includes an unknown narrator.
The authentication of Ḥadīth:
at-Tirmidhī referenced it (3527) in the Book of: Supplications, through Sufyān on the authority of Al-Jarīrī on the authority of Abū Al-Ward, and said: This is a sound tradition. And this ranks up to a sound due to another tradition.

on the authority of ʾAnas, may Allah be pleased with him that: the Prophet (PBUH) said, **((Recite frequently: 'Ya Dhal-Jalali wal-Ikram! (O You, Possessor of glory and honour).'))** (1)

[2959] Ibn Fanjawayh reported me that: Ibn Suqlāb told us that: Ibn Abī al-Khaḍīb told us that: Muḥammad bin Yūnus told us on the authority of Bishr bin ʿUmar that: Wuhayb bin Khālid told us on the authority of Ibn ʿAjlān on the authority of Saʿīd al-Maqbarī that: a man kept reciting frequently: 'Ya Dhal-Jalali wal-Ikram! (O You, Possessor of glory and honour) until a voice told him, 'I heard you and you may ask your request.'

Narrated Buraydah, may Allah be pleased with him, that: God's messenger heard a man saying, 'O God, I ask Thee by virtue of the fact that praise is due to Thee than whom there is no god, who showest favour and beneficence, the Originator of the heavens and the earth, O Lord of Majesty and Splendour, O Living One; O Eternal One, I ask of Thee.' The Prophet then said, **((He has supplicated God using His greatest name, when supplicated by which He answers and when asked by which He gives.))** (2)

And some said: *dh*ū *al jal*ā*l* means Allah is the One Who attains Majesty and Splendour and prevails and overcomes anything, and *al ikr*ā*m* means generosity, blessing and bestowing favors.

"Then which of your Lord's favours will you both deny? All those in the heavens and the earth are dependent on Him. Day in and day out He has something to bring about." (Qur'an 55:28-29)

Any creature, be it human, Jinn or otherwise, asks Allah for its needs.

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(1) [2958] The authentication of Ḥadīth:
It includes: Yazīd bin Abān, a weak narrator. Al-Aḥwaṣ bin Jawāb is authenticated and may show confusion. It includes narrators who are neither criticized nor authenticated.
The authentication of Ḥadīth:
at-Tirmidhī referenced it (3524) in the Book of: Suuplications, through Ar-Ruḥayl bin Muʿāwiyah on the authority of Ar-Ruqāshī.

(2) [2959] The assessment of the reliability of the chain of transmitters:
It includes Muḥammad bin Yūnus, a weak narrator and Muḥammad bin ʿAjlān got confused with the reports of Abū Hurayrah. It includes narrators whom I cannot find. *Jāmiʾ li ʾAḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/166.

Ibn ʿAbbās, may Allah be pleased with him and his father, and ʾAbū Sāleḥ said: the heavenly creatures ask Allah for His forgiveness, and the people of earth asks Allah for both forgiveness and sustain, though Ibn Jurayj said that angles ask Allah to sustain the people of earth. The Prophet (PBUH) said, **((There is an angel with four faces; a face similar to human's and asks Allah to sustain sons of ʾĀdam, a face similar to lion's and asks Allah to sustain beasts, a face similar to bull's and asks Allah to sustain sons of animals, and a face similar to eagle's and asks Allah to sustain birds))**

"Day in and day out He has something to bring about."

Muqātil said: it was revealed when the Jews had claimed that Allah Does not do anything on Sabbath.

[2960] ʾAbū al-Qāsim ʿAbdullāh bin Muḥammad bin Ibrāhīm al-Ḥurdī reported us that: ʾAbū Aḥmad ʿAbdullāh ʿAdiyy al-Hāfiḍh told us that: ʿAbdullāh bin Muḥammad bin Naṣr bin Ṭuwayṭ ʾAbū al-Faḍl al-Bazzār told us that: Ibrāhīm bin Muḥammad bin Yūsuf al-Faryābi told us that: ʿAmr bin Bakr told us that: Ḥārith bin ʿAbda bin Abī Riyāḥ al-Ghassānī on the authority of his father, ʿAbda bin Abī Riyāḥ on the authority of Munīb bin ʿAbdullāh al-ʾAzdī on the authority of his father, ʿAbdullāh bin Munīb, may Allah be pleased with both of them, that: the Prophet (PBUH) said, concerning the Verse: **((**"**Day in and day out He has something to bring about." "His affairs include forgiving sins, relieving distress, raising some people and bringing others low.))** (1)

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(1) [2960] The authentication of Ḥadīth:

Extremely weak: It includes ʿAmr bin Bakr, a neglected narrator. It includes also an anonymous narrator.

The authentication of Ḥadīth:

Aṭ-Ṭabarī referenced it through ʿAbdullah bin Muḥammad Al-Ghazzī on the authority of Ibrāhīm Al-Firyābī, in *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), , 27/135. ʾIbn Mājah narrated it by the same wordings (202) in his introduction, Chapter: What Jahmiyya Denied, through Yūnus bin Ḥalbas on the authority of ʾUmm Ad-Dardāʾ, may Allah be pleased with him (202). Abū Ash-Shaykh cited it in *Al-ʿAḍhama* (The Greatness), 02/480. Al-Bayhaqī cited it in *Shuʿb Al-ʾīmān* (The Branches of Faith), on the authority of Abū Ad-Dardāʾ, 02/35,. Alḥassan bin Sufyān cited it on the authority of Abū Ad-Dardāʾin his Musnad. Ibn Mardawayh and Ibn ʿAsākir cited it on the authority of Abū Ad-Dardāʾin as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls).

[2961] ʾAbū Bakr Muḥammad Ibn Aḥmad Ibn ʿAbdūs informed us: "ʾAbū Ḥamid Aḥmad Ibn Muḥammad Ibn Yaḥia Albzāz said: "Yaḥia Ibn Ar-rabīʾ Almaky said: "Sufīan Ibn ʿAīnah said: "ʾAbū Ḥamza Althamāly informed us on the authority of Sa'id Ibn Jubīr, on the authority of Ibn Abbas (May Allah be pleased with both of them), who said: "From what Allah, the Almighty and Majestic, created a tablet (slab) of white pearl, its cover is red ruby, its pen is white light and its words written in green light. He the Almighty looks in it three hundred and sixty times daily; He creates, provides, gives life and death, honors, humiliates and does whatever He wills. (1)

Mujāhid and ʿObied Ibn ʿOmaīr said: " He the Almighty answers a supplicant, gives a questioner, relieves a suffering person, cure a disease, repents to some people and tortures others."

Sufīān Ibn ʿAīnah said: "For Allah the Almighty, all eternity is two days; one of them is the duration of days in this world, and the other is the days of the Hereafter. So, Allah's matter in this world is to test people by commanding and forbidding, giving life and dying, providing and withholding and honoring and humiliating, while His affairs in the Hereafter will be recompense and reckoning, reward and punishment."

Al Ḥusayn Ibn Al Faḍl said: "It is the occurrence of predestination in alignment with its specified timings."

And it was said: "Every day, He the Almighty brings out three groups of people: The first group from the loins of fathers to the wombs of mothers, the second group from the wombs of mothers to the narrow world and the third group will transfer from world life to their graves, then ascend to Allah in the Hereafter."

Al Rabīʾ Ibn Anas said: "He creates some creatures, provides them and takes the souls of others"

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(1) [2961] The authentication of Ḥadīth:

Weak: It includes Abū Ḥamza Ath-Thumālī, a weak narrator and Rāfiḍī.

The authentication of Ḥadīth:

ʿAbdurrazzāq referenced it in his Exegesis, through another path: 264-2/263. See: *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), Aṭ-Ṭabarī, 27/135. *Al-Wasīṭ* (the Medium),, Al-Wāḥidī, 04/222. *Maʿālim At-Tanzīl* (The Revelation Signs) , Al-Baghawī, 07/446. *Lubāb At-Taʾwīl* (The Best of the Interpretations), Al-Khāzin, 07/05.

Sūwaid Ibn Jablah (May Allah be pleased with him) said: “He frees some people, punishes others and gives the needy”

It was said: “It is gathering and separation”

ʾAbū Sūlaīman Ad-darany said: “ His matter is to give you blessings and protect you from harms. Why do you forget about Allah, whose blessings surround you in spite of your disobedience that requires punishment and deprivation”. He also said about this verse: “Every day, He the Almighty has goodness and blessing to His slaves”

It was narrated that a commander asked his minister about the meaning of this verse, but the minister didn’t know,so the prince gave him a deadline till the next day, the minister went home in a sad mood and got nervous after being asked by his servant: “What’s wrong with you, sir?”, the servant said: “O master, tell me your trouble, may Allah make the relief to come out of my hand!”, the minister told him about the problem, then the servant said: “Return to the commander and inform him that you have a black servant willing to interpret the verse for him”, after knowing that from his minister, the commander invited the servant who said to him: “O commander, Allah’s matter means that He causes the night to enter the day, causes the day to enter the night, brings the living out of the dead and brings the dead out of the living, He heals the sick, causes the healthy to be sick, relieves an afflicted, afflicts a hale, raises a servile (humiliated), puts other down, makes the rich poor and enriches the poor”

The commander said: “Well done, young man!May Allah bless you”, then he announced him to be his minister, and the young boy replied: “O my master, this also belongs to Allah’s matter.”

“ So which of the favors of your Lord you deny?” (Qur’an 55:30)

“We will attend to you…” (Qur’an 55:31)

ʿAbdullāh and Obaī recited it as: “sanfrgh ʿelaikum”, Al ʿAmash and Ibrahīm recited it : “Saiufragh lakum” the verb is in the passive form; the “yā’” has ḍammah and the “rā’” has fateḥa , Ibn shihab and Al ʿAraj recited it: “Sanafragh” with fateḥa above both the “noon” and the “rā’”; and “this is Tamīm’s language” Al Kassa’y said.

Yaḥīa Ibn Wathab, Zir Ibn Ḥabeīsh, Al Salmy, Ḥamza, Al Kassa'y and Kalaf recited it "Saiufragh"; with fateḥa above the "yā'" letter and ḍammah on the "rā'" letter, and this way of recitation belongs to Al ʿA'mash and ʾAbū Obeīd; as they connect it with the former verse: "Whosoever is in the heavens and on earth begs of Him (its needs from Him)." But other reciters recited it with fateḥa above the "noon" letter and ḍammah on the "rā'" letter, and this is Tehama's language, and ʾAbū Ḥātim chose this recitation.

This does not mean that Allah the Almighty, at this time, is busy to punish the disobedient servants, scholars differed in interpreting this verse; some of them said: " It is a warning and a threat from Allah; as a man wants to threat another man says: If I am free for you"

According to the Hadith, when Prophet Muḥammad (Peace be upon him) pledged allegiance to the Ansār on the night of ʿAqabah, Satan shouted: "O people of Jabbajib! This man pledges allegiance to Banu Qīlah to war you, so the prophet said: "By Allah, O enemy of Allah, I will be empty for you" means: I will nullify your command, and this was the saying of Ibn Abbas (May Allah be pleased with both of them) and aḍ-Ḍaḥḥāk.

Others said: "This verse means: We will come for you after abandonment and respite, and we will take care of your affairs, like the saying of the one who has no work: I have finished for myself.

Al Jarīr Ibn Al Khatfy said:

When the fearless falcon of Iraq took flight,

I turned to the captive falcon bound by chains

Some of them said: Allah the Almighty promised goodness for people of piety and vowed to people of immortality; as He says: "We will empty for you" what We promised you, and We will hold you accountable for your deeds we will reward you for them with what you deserve, and fulfill what we promised you, so that will be completed and finished, and this is what Al-Ḥasan and Muqītil said.

Ibn Kīsān said: " intending to something and turning towards it only"

" O Thaqalān (two loaded burdens)" refers to Jinn and mankind; as His saying in the following verse: "O assembly of the jinn and the men!" ; they were called so because they are a weight on the earth, living or dead, this also

aligns with His saying: "And when the earth throws out its burdens" (Surah Zalzalh : verse 2)

The scholars of meaning said: each thing has wight and volume, is weighty or burden. It was said that ostrich eggs have weight; because the hunter who finds them would be rejoice.

A poet said:

They remembered a heavy burden after

Her cunning right hand cast disbelief.

Prophet Muḥammad(Peace be upon him)said "I left with you the two heavy things, as long as you hold fast to them, you will not go astray: The Book of Allah(Qur'an)and my descendants, and they will not separate until they come to me at the pond"; he(Peace be upon him) made them "thaqalīn" two weighty things due to their greatness and significance.

Ja'far Al-Ṣādiq Ibn Muḥammad Al-Bāqir said: " Men and Jinn were named "thaqalin" two weighty burdens as they are full of heavy sins"

"Which of the favors of your Lord will you both deny?" (Qur'an 55:32)

"O assembly of jinns and men! If you have power to…" (Qur'an 55:33), the pronoun "you" in Arabic refers to the plural not the dual; as they are two teams in plural; likewise His saying: "But behold, they became two factions quarreling with each other." (Surah An-naml :45) and "These are two adversaries who dispute about their Lord" (Surah HaJ :19)

"pass beyond" to penetrate or escape or pass through "the zones of the heavens and the earth," their ends and their poles.

"then pass (them)!"; means if you are able to escape from or pass through the regions of heaven and earth, and challenge your Lord's authority, then do so and flee if you can, but it will be said to you: "It is the Day of Resurrection".

aḍ-Ḍaḥḥāk said: "It means: If they try to escape death, there is no guardian or protector from death; even if they penetrate from the regions of heaven and earth, they will still be within Allah's authority.

"But you will never be able to pass them, except with authority (from Allah)!"

“ Authority” or the Arabic word “Sultan” refers to evidence and argument from Allah the Almighty. Ibn Abbas (May Allah be pleased with both of them) said: “If you are able to know what is in the heavens and earth, then know; and you will not be able to know except with authority.”

Ibn Abbas and ‘Aṭṭā’ said: It means: You will not be able to escape my authority, or you cannot pass through except to my authority and power,the “Bā’” letter means “to”, as the Almighty says: “He has done me well” (Surah Yusuf : 100) meaning to me.

The poet said:

Treat us poorly or treat us well, no weariness shall befall,

No diminishment of our affection, even if you become small.

“Which of the favors of your Lord will you both deny?” (Qur’an 55:34) It is said: In the Day of Resurrection, people will be surrounded by angles and a tongue of fire, then they are called: “O assembly of jinn and men! If you have power to…” , and this is His saying:

“ There will be sent against you both, smokeless flames of fire…” (55:35), Ibn Kathīr, Al-Ḥasan, Ibn Abī Issaq, Ibn Maḥīṣ, Ḥūmaid, Mujāhid and Nasr Ibn ‘Assim recited it “shiwaz” with “Kessrah” under the shīn letter, while the other reciters recited it with “dammah”, and both of them means: the masts of cows, or “ṣuwar”, according to ʾAbū Obeid and ʾAbū Ḥamid, that means: the smokeless flame.

Mujāhid said: It is the sporadic green flame of fire.

The poet Ḥassān Ibn Thabit satirized Ommaiah Ibn Abī Al Ṣalt saying:

I attacked you and you submitted with humility,

With a rhyme that ignited like sparks.

And Ro’bah said:

They have from our impact countless wounds,

And the fire of war inflames the sparks.

Aḍ-Ḍaḥḥāk said: It is the smoke coming out of fire without firewood.

“and (molten) brass”, it was recited as “Niḥās” with “Kessrah” under the “Nūn” letter by Mujāhid, ‘ikrimah and ‘Abū Al -’alīah, while other reciters recited it as “Nuḥās” with “Ḍammah” above the letter “Nūn” and this is the

prominent recitation. Ibn Kathīr, Ibn Maḥīṣn, Ḥūmaid, Mujāhid, ʾAbū ʿAmr, Rawḥ, Ibn Abī īssaq and īssa Ibn ʻAmr recited it "Nuḥāsin" to be added to the word "An-nar", and this recitation was chosen by ʾAbū Ḥātim.While the other reciters recited it as "Nuḥāsun" to be added to the word "shawāzun".

Sa'īd Ibn Jubier said: Brass means smoke, and this is the narration of Abī Ṣāliḥ, Al awfī on the authority of Ibn Abbas(May Allah be pleased with both of them).

An-nabighā said:

It shines like the light of a flickering lamp,

For God has not made it of brass.

Al-Aṣma'y said: I have heard an Arab saying: "Alṣalit" is sesame in the Levant and no smoke in it.

Mujahid and Qatadah said: Copper is the molten sapphire that is poured on their heads, which is the narration of Al-Awfi on the authority of Ibn Abbas (May Allah be pleased with both of them)

Muqātil said: They are five rivers of melted copper , flowing from under the Throne over the heads of the people of Hell. Three rivers equal to the night and two rivers equal to the day.

Ibn Masoud said : Al-Naḥas means the melted metal.. Ad-Dahhak said : It is the boiling oil.

Al-Kasa'i said : It is the fire that has a strong wind.

So do not help each other, meaning the jinn and humans.

"and you will not be able to defend yourselves.", you are prevented from defending and helping each other, no power will help you except Allah the Almighty.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:36)

"Then when the heaven is split asunder…" (Qur'an 55:37), it splits open, when it becomes open with [many] gates [in preparation] for the descent of the angels, this corresponds with His saying: "And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent." (Surah Al Furqān :25)

"and it becomes rosy or red", it will become shining, it is said: It will be dusty, it is said also: It will be red like a rose.

Qutādah said: Today it is green, and on that day it will have another color. On the authority of Abī Al Jawzā' who said: " I heard Arabs calling the red color as the color of the horse.

Alfarā' said: "The rose is yellow in spring, and when the winter is sever, it becomes red, then it becomes a dusty rose; the sky is similar in its color when it splits to this horse in its coloration"

"like leather (like paint)", Ibn Abbas, Aḍ-Ḍaḥḥāk,Qutādah, Ar-rabei' said: It is the horse coloration, like Alfarā''s saying.

Ibn Abbas said: "The rose horse (the "Kumit": reddish and black horse) is yellow kumit in Spring, at the beginning of winter, it is a red kumit, and if the winter intensifies, it becomes dusty kumit."

Mujāhid and ʾAbū Al'āliāh said: "It is like an ointment, and this is Shaibān's narration on the authority of Qutādah, who said: "The "Ad-dehān" ointments is the plural of "Ad-duhn" an ointment, and it has colors like the sky at that day."

Atta' Ibn Abī Rabāḥ said: "It is like the mixed oil that turns its colors many times in an hour.

Al- Ḥusayn Ibn Al Faḍl said: "It is like the poured oil which turns colors.

Ibn Juraij said: The sky becomes like melted fat, and that is when the heat of Hell hits it.

Muqātil said: "It is like pure rose oil."

Al Mū'arij said: "It is like the red rose."

Al Kalby said: " Like a paint, that is, like a red skin, and its plural is "duhn" and "adhinah".

[2962] Ibn Fanjawih informed us: "Ibn Mājah related to us: Ibn Ayūb informed us: Al qatwanī related to us: Syīār informed us: 'Abd Al Qudūs Ibn Al Ḥawarī said: "Luqmān Al Ḥanafī said: Prophet Muḥammad (peace be upon him) came to a young man at night who was reciting: "Then when the sky is split asunder, it becomes a rose like crimson like leather" , so the young man stood up and the lesson choked him, and he began to cry saying: "I feel

sorry from the Day in which the sky is cleft.", then the Prophet said to him: "O young man! I swear by God the angles of heaven cried out of your crying" (1)

Aḍ-Ḍaḥḥāk said: "It will be like a rosy horse because of its different changed colors, and the paint or oil whose plural is paints or oils refers to the pure red rose oil, likewise, the sky will change its colors on the Resurrection Day.

Al Farzdaq described a lion saying:

He extends his hands with determination,

And his touch resonates through the veins.

The paint: is the red like the red leather.

And said:

And adversities I resisted in my core,

Like a skilled painter, I had the count.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:38)

"On that day, neither man nor jinn will be asked about his sin" (Qur'an 55:39)

Al-Ḥasan and Qutādah said: " They are not asked about their sins as Allah the Almighty has already known and saved their sins, and the angles have written them",and Al awfy narrated on the authority of Ibn Abbas (May Allah be pleased with both of them) who said: "The angles will not ask the criminals about their sins; as they recognize them through their faces, other following verse is an evidence to that interpretation, Ibn Abbas said also mentioned Allah's saying: "So, by your Lord, We would most certainly question them all" (Surah Al Ḥijr : 92), and His saying: "On that day, neither man nor jinn will be asked about his sin" and he said: " He does not question them "(Why)

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(1) [2962] The assessment of the reliability of the chain of transmitters:
It includes narrators whom are neither criticized nor authenticated. Sayyār bin Ḥātem is authenitcated but shows some confusions.
The authentication of Ḥadīth:
Muḥammad bin Naṣr referenced it on the authority of Luqmān bin ʿĀmer Al-Ḥanafī, as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls) of As-Siyūṭī, 06/200.

Did you do so and so?" to know the truth from them; as His knowledge is greater than theirs; but it is just a rhetorical question.

ʿIkrimah said: " There are two types of issues: some can not be asked about, while others can be.

ʾAbū ʿAlīah said: "No one will be asked about the criminal's sins except the criminal"

Qutādah said: "Inquiry was in the past, but on the Resurrection Day, their mouthes will be shut, and their body parts will speak"

Ibn Abbas said: " It is not a question of information and inquiry, but it is a question of rebuke and denunciation."

"Which of the favors of your Lord will you both deny?" (Qur'an 55:40)

" The criminals will be known by their marks," (Qur'an 55:41), Al-Ḥasan said: " They are known by the signs that appear on them; such as, the blackness of their faces and the blueness of their eyes."

"and they will be seized by the forelocks" that is the hair of their head "and the feet" by which they walk, Aḍ-Ḍaḥḥāk said: "The criminal is joint between his forelock and his feet in a chain behind his back"

And it was said: The angles will drag them (the disbelievers) to the fire and throw them, at times they will take him by the forelock and drag him on his face, and at other times they will take him by his feet and drag him on his head"

"Which of the favors of your Lord will you both deny?" (Qur'an 55:42)

"This is Hell which the criminals deny." (Qur'an 55:43), the polytheists used to lie about it.

"They will take turns(restlessly) between it (the Hell fire)" (Qur'an 55:44) that is, they go around (to and from) here and there continuosly.

" and boiling" that is, the hot water.

" hot liquid" "ānin" its hotness intested and ended.

Qutādah said: "Allah has cooked (prepared) it since He created the heavens and the earth, if they yell for help from Hell fire, they will be moved to this boiling hot water, so they go around between the fire and the boiling hot water.

Ka'b Al 'Ahbār said: "There is a valley in Hell, in which the pus of its people gathered, and they dip their shackles in it until their limbs are dislocated, then they come out of it, then Allah creates for them new bodies; so they are thrown into the fire, and this is His saying: "They will take turns(restlessly) between it and boiling hot liquid"And the blessing in what was described of the horror of the Resurrection and the punishment of the criminals is what is contained in that of disobedience and encouragement to obey.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:45)

"But for him who fears the standing before his Lord,…" (Qur'an 55:46) that is, who feared his station between the hands of his God, so he left disobedience.

It is said: It is his standing for his God; likewise His saying: "The Day when (all) mankind will stand before the Lord of the 'Alamin" (Surah Al-Muṭaffifīn:6)

And it was said: It is Allah's position and maintaining on His slaves according to His saying: "Then is He who is a maintainer of every soul, [knowing] what it has earned," (Surah Al-Ra'd:33)

Ibrāhīm and Mujāhid said : He is the one who intends to commit a sin and then remembers God and abandons it out of fear of God.

And it was said: "It means fearing from Allah; as there is nothig is hidden from Him."

Zū An-nūn Al Masry said: "The evidence of man's fear of Allah is His protection from any other fear"

As-siry said: "It means that man would be between the annoying fear and great longing."

"there will be two Gardens (i.e. in Paradise)."

The two gardens are of red ruby, green peridot, their dust is camphor and ambergris, each garden is a hundred years' journey, in the middle of each garden there is a house of light.

Muḥammad Ibn ʿAlī Al Termizy said: "One garden for his fear from Allah, and the other for abandoning of his lust"

Muqātil said: "The Garden of Eden and the Garden of Bliss"

ʾAbū Mūsa Al ʿAsh'ary said that Prophet Muḥammad (peace be upon him) said: "Two paradises of gold for the formers, and two other paradises of silver for the followers."

ʾAbū Mūsa said: Prophet Muḥammad (peace be upon him) said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and there is nothing between the people and their looking at their God except the cloak of arrogance on His face in the garden of Eden."

On the authority of ʾAbū Hurayrah that Prophet Muḥammad (peace be upon him) said: "Do you know what are the two paradises?" _They said: "Allah and His Messenger know more than us."-He said: "They are two gardens among other garedes, their stabilities are round, their branches are steady and their trees are fruitful"

[2963] ʿAqīl informed me: Al Mu'āfy informed us through recitation: "Muḥammad Ibn Jarīr Aṭ-ṭabary informed us: Muḥammad Ibn Mūsā Alḥarashy said: ʾAbū ʿAbdullāh Ibn Al Ḥarith Al Qurashy related to us: Shu'bā Ibn Al Ḥajāj said informed us on the authority of Muḥammad Ibn Sa'd, on the authority of ʿAbī Ad-dardā' said: Prophet Muḥammad (peace be upon him) recited the verse: "But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)." -I asked him: " Even if he commited adultery or theft" -He said: "Even if he commited adultery or theft, against the will of ʿAbī Ad-dardā'.(1)

(1) [2963] The authentication of Ḥadīth:
It includes: Muḥammad bin Mūsā who is Layyin (whose narration is not criticized by something that makes his narration rejected.). I did not find the author's teacher.
The authentication of Ḥadīth:
Annasāʾiyy referenced it in *Al-Kubrā* (the Major Collection of Traditions) (11561), the Book of: Exegesis, through ʾIsmāʿīl on the authority of Al-Jarīrī, who said: Mūsā informed me on the authority of Muḥammad bin Saʿd bin Abī Waqqāṣ that: Abū Ad-Dardāʾ said: And then mentioned the tradition,. The tradition is verfied under No. (11560) through Muḥammad bin Abī Ḥarmala, on the authority of Yasār on the authority of Abū Ad-Dardāʾ, may Allah be pleased with him,; and then mentioned the tradition 06/478, 479. Imām Aḥmad referenced it in his Musnad under No. 02/357 (8683) through Muḥammad bin Ḥarmala on the authority of ʿAṭāʾ bin Yasār on the authority of Abū Ad-Dardāʾ, may Allah be pleased with him.

It was said: There are to paradises to increase the believer's happiness and love by moving from one paradise to the other.

It was said also that this verse has been descended refering to ʿAbī Bakr Aṣ-ṣediq (may Allah be pleased with him).

"Which of the favors of your Lord will you both deny?" (Qur'an 55:47)

"Having spreading branches" (Qur'an 55:48)

Ibn Abbas said: (Dhawata Afnān): of many colors, and its singular form is "fan" that's color; as the saying: "Aftana , or he colored and decorated his speech; meaning: He used arts and figures of speech.

Aḍ-Ḍaḥḥāk said: It is the colors of fruits.

Mujāhid said: "Afnān" refers to the branches, and its plural form is: "fanen" that's branch.

An-nabighah said:

A dove's prayer calls out melodiously,

A mournful cry over a lost melody.

"Ikrimah said: The fenan is the shadow of the branches on the walls.

A poet said:

What stirs your longing is the cooing of a dove bent,

Crying over the melodies of branches, a mournful lament.

Al-Ḥasan said: The two gardens are with shadows; refering to His saying: "And shade extended" (Surah Al-Waqi'ah)

Aḍ-Ḍaḥḥāk said: They have many branches touching each other like trellises, and this was Al ʿAwfy's narration on the authority of Ibn Abbas(may Allah be pleased wih him).

Qutādah said: "their superiority and capacity over everything else." , and Ibn Kisān said: "They have origins"

"Which of the favors of your Lord will you both deny?" (Qur'an 55:49)

"In both of them are two springs, flowing." (Qur'an 55:50)

Ibn Abbas (May Allah be pleased with both of them) said: "Allah makes water to run through these two springs with dignity and increase over the people of Paradise."

Al-Ḥasan said: “They run with albumen water, one of them is “tasnim” and the other is “salsabil”.”

Aṭṭiah said: “One of them is from water that is not stagnate, and the other is from wine, which is a pleasure for the drinkers.”

It was said that the two springs come from a mountain of musk.

ʾAbū Bakr(Muḥammad Ibn ʿAmr) Al-Warāq said: “In them there are two creeks that run with water for those whose eyes were runing in this world out of fear of Allah the Almighty.”

“Which of the favors of your Lord will you both deny?” (Qur’an 55:51)

“In both of them are of every kind of fruit, in pairs.” (Qur’an 55:52), in them there are two pairs of fruit; each of which is admirable and has its flavor.

Ibn Abbas said: “There is no fruit in this world that is sweet or bitter except that it is in Paradise, even the colossus but it will be sweet.”

It was said: In them, there are two kinds of fruit, such as the dry one and the wet one.

It was said: a known kind and a strange and unknown kind.

“Which of the favors of your Lord will you both deny?” (Qur’an 55:53)

“Reclining on mattresses” (Qur’an 55:54), that is the plural of mattress.

“, whose inner linings”, that is the plural of “inner lining”, which faces the land.

“will be of rich brocade”, that is a brodcade made of thick silk, and its upper cover is made of sondos, the thinning brocade, and it was said that the word “Istabraq” has an Ajman origin which is: “Isterbah”.

It was said to Sa’īd Ibn Jubeīr: “The blankets those who embroider, so what are the outward appearance?”-He replied: “ This is what Allah said: “And no soul knows what has been hidden for them of comfort for eyes” (Surah As-sajdah :17) , he also said: “Its inner side is made from “Istabraq”(thick brocade) and its appearance is bright light.”

Al-Ḥasan and Al Farā’ said: “The hidden are the outward appearance”

Al Mu’rij said: The lining may be the appearance and vise versa; as each one of them represents a face. While Ibn Qatibah and others opposed that,

saying this is not accurate except with objects that have two equal face such as the sky.

Al Qatiby said: " This is a strange interpretation; how can an inner side be outward and vise versa?!It is unreasonable to call the inner side of a carpet as its appearance; but Allah the Almighty wanted to inform us the greatness of these mattresses whose interior is brocade, and let us imagine their exreior. Similarly, Prophet Muḥammad's saying: "Sa'd Ibn Mo'ā's handkerchiefs in Paradise are more beautiful than this costume" , he (pbuh) mentioned only the handkerchiefs, this correspond to the saying of Al Qatiby, Ibn Mas'ūd and ʾAbū Hurayrah (May Allah be pleased with them).

ʾAbū ʿAbdullāh Ibn Az-zūbeir said about Othmān's killers: "Allah led them to a severe murder, and some of them escaped under the lining(inner parts) of planets; this means: they escaped at night; so he mentioned the inner parts to refer to the outer ones.

"And the fruit of the two gardens", what is reaped from their fruit, "will be near (and easy of reach)" means: close and reachable.

ʾAbū Ḥazarah said: "Its fruit will be attainable to the standing, the sitting or even the lying one"

Qutādah said: Distance or being left-handed will not prevent people in Paradise from obtaining its fruit.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:55)

"Wherein both…" (Qur'an 55:56) That is in the two paradises.

"are women (maidens) limiting their glances", maidens who restrain their glances upon their husbands; they do not look at nor want anyone else.

Ibn Zaīd said: Woman, in Paradise, says to her husband: By the glory of my Lord, I do not see anything better than you in Paradise, so praise be to Allah who made you my husband and made me your wife.

"untouched before" (lam yaṭmithhunna) (He did not menstruate them) He did not have intercourse with them and did not [separate them] Its origin is from menstruation, which is blood and from it it was said to the menstruating woman: menstruating, as if he said: you did not bloody them by intercourse.

"before them by humans or jinni" Ibn Abbas said: They are human females who died virgins.

For the believers among them are wives of al-hoor al-ʿiyn. Females are for men, and females are for jinn

Mujāhid said: If a man has intercourse with his wife without saying Basmalah, the jinn encloses her having intercourse with her too; so that His saying: "Untouched before them by man or jinn", and also the Prophet's saying: "If a maiden dies without being touched by a husband, she will enter the Paradise"

A poet said:

They approached me untouched by any before,

More delicate than ostrich eggs, that's for sure.

Sahl said: whoever lowers his gaze in worldlife from forbidden lusts, will be rewared by virgins in Paradise.

ʿArṭa'ah said: "I have asked Ḍamrah Ibn Ḥabib whether jinn will be rewarded."-He said: "yes" and recited this verse, saying: " For the believers among them are wives of al-hoor al-ʿiyn. Females are for men, and females are for jinn"

"Which of the favors of your Lord will you both deny?" (Qur'an 55:57)

"They are like rubies and corals (in beauty)" (Qur'an 55:58), Qutādah said: "The purity of rubies is in the whiteness of coral"

[2964] Al- Ḥusayn Muḥammad Ibn Al- Ḥusayn informed me: Hārun Ibn Muḥammad Ibn Hārun related to us: Ḥāzim Ibn Yaḥia Al Ḥalwany related to us: Sahl Ibn Othmān Al ʿAskary related to us: Obiedah Ibn Ḥamīd related to us on the authority of ʿAṭṭā' Ibn Al Sa'ib, on the authority of ʿAmr Ibn Maimūn, on the authority of ʿAbdullāh Ibn Mas'ūd(May Allah be pleased with him) who said that Prophet Muḥammad (pbuh) said: "A woman of Paradise(the Ḥurīah), whose legs' whiteness can be seen behind seventy garments, even her bone narrow can be seen; that is because Allah the Almigty says: {As if

they are rubies and corals}. As for the ruby, it is a stone if we insert a wire into it and then filter it, we would see it from behind" (1)

Sufiān narrated on te authority of ʿAmr Ibn Maimūn who said: "A woman from among al-Ḥūr al-'Ayn wears seventy suits, and the bone narrow of her legs can be seen from behind, just as one sees red wine in a white bottle".

Al-Ḥasan said: She will be as clear as sapphire and as white as coral".

"Which of the favors of your Lord will you both deny?" (Qur'an 55:59)

"Is there any Reward for Good- other than Good" (Qur'an 55:60)

Yes/no question in Arabic aims at four indications:

The first one: It refers to possibility such as His saying: " Has there [not] come upon man a period of time…" (Surah Al-Insān

:1), and: "Has there reached you the report…" (Surah Al Ghashiah : 1).

The second purpose is inquiring; such as His saying: "Have you found what your Lord promised to be true?" (Surah Al-'Araf: 44).

The third one refers to imparative such as His saying: "So will you not insist?" (Surah Al-Mā'idah :91), that means: Stop doing that.

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(1) [2964] The authentication of Ḥadīth:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
at-Tirmidhī referenced it (2533) in the Book of: Portraying the Paradise, Chapter: Descirbing the Women of Paradise, through Farwa bin Abī Al-Maghrāʾ on the authority of ʿUbayda bin Ḥumayd.
The assessment of the reliability of the chain of transmitters:
The narrators are authenticated.
The authentication of Ḥadīth:
Hannād narrated it in al-Zuhd (Asceticism), 01/54 through Yūnus on the authority of bin Abī Isḥāq on the authority of ʿAmr. ʿAbdurrazzāq narrated it in his Book, 11/414 (20867). Aṭ-Ṭabaranī narrated it in *Al-Kabīr* (The Major Lexicon), 09/174 through Abī Isḥāq on the authority of ʿAmr on the authority of Ibn Masʿūd as Mawqūf (A tradition attributed to the Companion). Aṭ-Ṭabaranī narrated it in *Al-Kabīr* (The Major Lexicon), 10/160 through Abī Isḥāq on the authority of ʿAmr on the authority of Ibn Masʿūd as Marfūʿ (A tradition attributed to the Prophet (PBUH)). At-Tirmidhī narrated it under No. (2534), 04/476, through ʿAmr on the authority of Maymūn on the authority of Ibn Masʿūd as Mawqūf (A tradition attributed to the Companion), without mentioning the Matn (Bodytext) though stating that it is more authenticated than Marfūʿ.

The fourth means: "how ungrateful !", such as His saying: "Then! Are the messengers charged with anything but to convey clearly the Message?" (Surah An-naḥl), and His saying: "Is there any Reward for Good- other than Good"

Ibn Fanjawih informed me: "Ibn Shanbah, Ibn Ḥimdān, Al-Faḍl Ibn Al-Faḍl, and Al-Ḥusayn Ibn ʿAlī Ibn Al-Faḍl related to us: Al Ḥajāj Ibn Yussuf Al Maktab said: Beshr Ibn Al Ḥusayn informed us on the authority of Az-zubair Ibn ʿOday, on the authority of Anas Ibn Mālik (may Allah be pleased with him) who said: "Prophet Muḥammad (pbuh) recited: "Is there any Reward for Good- other than Good", then he said: "Do you know what did your Lord say?"-They said: "Allah and His Messenger have greater knowledge.", then he said: "Is there any reward for whom I bestowed monotheism-other than Paradise." (1)

[2966] ʾAbū ʿAl'abbas Ibn Sahl related to us: "My grandfather ʾAbū Al-Ḥasan Muḥammad Ibn Maḥmūd Ibn ʿObied Allah said: ʿAbdullah Ibn Maḥmūd said: Muḥammad Ibn Beshr Ibn ʿObāda sid on the authority of Ja'far Ibn Burqān, on the authority of Maimūn Ibn Maḥrān who said: I heard Ibn ʿOmar and Ibn Abbas (may allah be pleased with both of them) saying: Prophet Muḥammad (pbuh) said: "Allah the Almighty says: "Is there any reward for whom I bestowed knowing me and monotheism-other than being resident of My Paradise and holy plaza out of My mercy." (2)

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(1) [2965] The authentication of Ḥadīth:
Extremely weak ʾIsnād. It includes: Bishr bin al-Ḥusayn: Neglected. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
Al-Baghawī referenced it through the same ʾIsnād of Ath-Thaʿlabī in *Maʿālim At-Tanẓīl* (The Revelation Signs): 07/456,. Ibn Al-Jawzī referenced it without ʾIsnād in *Zād Al-Masīr* (The Travel Supplements), 08/123,. As-Siyūṭī attributed it in *Ad-Durr Al-Manthūr* (The Dispersed Pearls) to Al- Ḥākīm at-Tirmidhī in *Nawādir Al-ʾUṣūl* (The Rare Principals) and Ad-Daylamī in *Musnad Al-Firdaws* (Traditions Narrated by Firdaws), and Ibn An-Najjār in his History, on the authority of Anas, may Allah be pleased with him, 06/149. Al-Qurṭubī cited it on the authority of Anas, may Allah be pleased with him, in *Al-Jāmiʿ li ʾAḥkām al-Qurʾān* (The Compilation of the Quranic Rules).

(2) [2966] The authentication of Ḥadīth:
It includes Bishr bin ʿUbayd, whos tradition is Munkar. Jaʿfar bin Barqān is an authenticated narrator who shows confusions. It includes narrators whom I cannot find.

[2967] Al-Ḥusayn Ibn Muḥammad Ibn ʻAhīm Al-Nistany informed me: Abī ʻAbd El Malik Ibn Muḥammad Ibn ʻOday related to us and said: Ṣāliḥ Ibn Shu'aib Al Khawaṣ informed us Bait Al Maqdis: ʻObiedah Ibn Bakār informed us: Muḥammad Ibn Jaber Al Yamāmy informed us on the authority of Ibn Al Munkadir who said: the verse: "Is there any Reward for Good- other than Good",means: "Is there any reward for whom I bestowed the bless of Islam-other than Paradise?!" (1)

Ibn Abbas (may Allah be pleased with him) said: "Is there any reward for the one who did good deeds in this world and testified that God only Allah-other than Paradise?!"

Al Sedy said: "Is there any reward for believers who obied Me in the worldlife - other than dignity in the Hereafter".

Muḥammad Ibn Al Ḥanafīah and Al-Ḥasan said: It is recorded for the righteous and the ungodly in this world, but it is for the righteous only in the Hereafter."

"Which of the favors of your Lord will you both deny?" (Qur'an 55:61)

"And besides these two," (Qur'an 55:62), beside the two Gardens mentioned before, "there are two other Gardens (i.e. in Paradise)"

The word dun as used in min dun-i-hima Jannatan. is interpreted in different meanings:

Ibn Abbas said: They are at a lower level than the other Gardens.

Ibn Jarīr said: "They are four Gardens; two for the previous close ones, in which there are two pairs of every fruit, and two gardens for the right-handers, in which there are fruit, palm trees and pomegranates."

The authentication of Ḥadīth:

Al-Qurṭubī cited it on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father,,, in *Al-Jāmiʿ li ʾAḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/182. Lubāb At-Taʾwīl (The Best of the Interpretations) of Al-Khāzin, 07/10.

(1) [2967] The authentication of Ḥadīth:

It includes narrators whom I cannot find. It includes also Muḥammad bin Jābir Al-Yamāmī: An authenticated narrator who missed his books and thus his memorization degraded. He showed frequent confusions and got blinded, and therefore he we were inculcated.

The authentication of Ḥadīth:

See: *Jāmiʿ Al-Bayān* (The Collection of the Interpretations), Aṭ-Ṭabarī, 27/153.

Al Faḍl Ibn Yaḥia: He wanted two other gardens, but they are at lower level.

Al-Kasā'ī said: "Beside them are two gardes," that is, in front of them and before them.

Aḍ-Ḍaḥḥāk said: The first two gardens are of gold and silver, and the last are of rubies; so they are better than the first two ones.

Al-'Asha said:

And in between, silence engulfs the journey,

A deviation leading to endless miles.

Al-Ḥasan said: The first two gardens are for the forerunners and the others are for the followers.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:63)

"Dark green (in colour)" (Qur,an 55:64), that is, they are black from the intensity of greenery from irrigation.

Zū Ar-rimmah said:

They clothed their shoulders with an Ethiopian cloak,

Like twin peaks rising, their backs arched in harmony.

And it was said: They interlocking branches.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:65)

"In both of them are two springs, spouting" (Qur'an 55:66) that is, both of the springs full of water and uninterrupted; and running is stronger than pumping.

Al-Ḥasan and Aṭṭa' Ibn Abī Muslim said: They spring and then flow.

Ibn Abbas said: They are fresh with goodness on people of Paradise.

Ibn Mas'ūd said: Musk, amber and camphor are sprinkled on people of Paradise.

Sa'īd Ibn Jubīr said: They spout with different types of fruit and water.

Anas said: They spout with musk and amber on the houses of people of Paradise, just as sprinkles of water.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:67)

"In both of them are fruit, palm trees and pomegranates." (Qur'an 55:68), though palm trees and pomegranates are among fruit, they are mentioned for specification and detail; such as the Almighty said: "Whoever is an enemy to Allah, His angles, His messengers, Jabriel and Michael" (Al-Baqarah:98): Jabriel and Michael are re-mentioned though they are among the angles and the prophets. Also His saying: "Maintain with care the (obligatory) prayers and the middle prayer" (Al-Baqarah:238), and His saying: "Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth" (Al-Ḥaj : 18), then He said: "and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?" though they are mentioned before as they are parts of the heaven and the earth, as well as His saying: "When we took from the prophets their covenant and from you and from Noah…" (Al-'AḤzab).

[2968] Ibn Fanjawih informed me on the authority of Ibn Shanabah who, related to us on the authority of Minjāb Ibn Al-Ḥarith, who said: Alī Ibn Meshr informed us on the authority of Mes'ar, on the authority of ʿAmr Ibn Murah, on the authority of Abī ʿObiedah who said: Masrouq informed me that the palm trees of Paradise have ranged clusters from trunks till branches, and their fruits are very big, whenever one is picked another better one grows in its place, each cluster is twelve arms, and rivers of Paradise run without grooves." (1)

[2969] Ibn Fanjwaih informed me saying: " ʿOmar Ibn ʾAḥmad Ibn Al-qāsim informed us on the authority of ʿAbdullāh Ibn Al-'Abbas Alṭaliāsy, on the authority of ʾAḥmad Ibn Ḥafṣ who said: "My father related to me saying: ʾIbrāhīm Ibn ṭamhān related to me on the authority of Maṭar who said: "The palm trees of Paradise have trunks of gold, their veins are of gold, their branches are made of emeralds, and their palms are a covering for the

(1) [2968] The authentication of Ḥadīth:
A weak ʾIsnād due to discontinuity. It inlcudes Ibn Shanabah whom is neither criticized nor authenticated.
The authentication of Ḥadīth:
Ibn Al-Mubārak referenced it in al-Zuhd (Asceticism), Chapter: Seeking Knowledge for Worldly Purposes, 01/524, through Sufyān on the authority of ʿAmr bin Murra. Hannād referenced it in al-Zuhd (Asceticism), Chapter: The Fruits of the Paradise People, 01/94, through Misʿar, Sufyān and Al-Masʿūdī on the authority of ʿAmr bin Murra.

people of Paradise, and their freshness is like buckets, whiter than milk And softer than butter, and sweeter than honey, it has no fruit seeds." (1)

[2970] Ibn Fanjawaih informed me saying: Ibn Ḥimdān related to us and said: Ibn Māhān related to us on the authority of Moses Ibn ʻIsma'īl, on the authority of Ḥamād Ibn Sallamah, on the authority of Abī Sa'īd Al-Khudrī (may Allah be pleased with him) said: Prophet Muḥammad (pbuh) said: " "I looked at Paradise, and I saw one of its pomegranates was like the skin of a camel with a cross. And its birds are like camels, and I saw a maiden in it, I said : O maiden, to whom are you? She said: To Zaid bin Ḥaritha, so I gave her good tidings to Zaid, and behold, there is in Paradise what no eye has seen, no ear has heard, and no human heart has conceived." (2)

"Which of the favors of your Lord will you both deny?" (Qur'an 55:69)

"In them are good and beautiful women" (Qur'an 55:70)

Al-Kasā'ī said: Allah the Almigty mentioned the superior two gardens and the other two ones, then He gathered them in this verse: "In them are…", and most reciters read it with light "ra'" in the word "khirat".

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(1) [2969] The authentication of Ḥadīth:
Mu'ḍal (lit. Problematic) ʾIsnād; it missed the follower and the comapanion. It includes ʿUmar bin Aḥmad bin Al-Qāsim who reports forged traditions on the authority of authenticated narrators, though it ranks up to a sound due to another tradition, by the other paths.
The authentication of Ḥadīth:
Ibn Abī Ḥātem referenced it through Al-Faḍl bin Dakīn on the authority of Sufyān on the authority of Ḥammād on the authority of Saʿīd bin Jubayr on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father: 10/3328. Al-Ḥākem referenced it through Sufyān on the authority of Ḥammād on the authority of Saʿīd bin Jubayr on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, and said: An authenticated tradition according to the conditions of Muslim, though Ash-Shaykhān did not referenced it. Al-Mustadrak (the Completion), 02/517. Al-Baghawī through the same path, *Maʿālim At-Tanzīl* (The Revelation Signs), 07/457.

(2) [2970] The authentication of Ḥadīth:
Extremely weak ʾIsnād. It includes Abū Hārūn Al-ʿAbdī who is a neglected narrator.
The authentication of Ḥadīth:
Ibn Abī Ḥātem referenced it through Abū Saʿīd Al-Khudrī as in *Ad-Durr Al-Manthūr* (The Dispersed Pearls) of As-Siyūṭī, 06/210.

ʾAbū Rajāʾ Al-ʾAṭṭary, Bakr Ibn ʿAbdullah Al-Mazny, Qutādah and Muḥammad Ibn ʻAbd As-samfi' recited the word "khaiiraten" with emphasis on "ya'".

[2971] Ibn Fanjawaih informed me saying: Ibn Ḥabash informed us and said: Ibn Mujāhid related to us on the authority of Aṣ-Ṣaghāny, on the authority of ʿAbdullah Ibn Bakr, On the authority of his father who recited it "fihen khaiirat" with stressed "ya'", and they are two languages; such as: "hain /haiin", "lin/laiin" and "ḍeiq/ḍaiiq", and the origin of "khaiirat" is the unstressed "khairat". (1)

[2972] ʻAqīl Ibn Muḥammad Al Faqīh informed me that ʾAbū Al Faraj Al Baghdady informed them on the authority of Muḥammad Ibn Jarīr, who said: ʾAḥmad Ibn ʻAbdel Raḥman Ibn Waḥb related to us, on the authority of Muḥammad Ibn Al Faraj Al Ṣadafy, on the authority of ʻAmr Ibn Hishām Ibn Ḥassān, on the authority of Al-Ḥasan, on the authority of his mother, on the authority of Umm Salamah, who said: "I said: O Messenger of Allah, tell me abut His saying: "In them are good and beautiful women". He replied: Good morals and beautiful faces." (2)

Al-Ḥasan said: They are virtuous with good morals.

ʻIsma'il Ibn Abī Khalid said: they tre virgins.

And Jarīr said: They are selected.

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(1) [2971] The authentication of Ḥadīth:
The narrators are authenticated.
The authentication of Ḥadīth:
See: Al-Baḥr Al-Muḥīṭ (The Massive Ocean) of Abū Ḥayyān, 08/198, and Fatḥ Al-Qadīr (The Almighty's Blessings) of As-Shawkānī, 05/202.

(2) [2972] The authentication of Ḥadīth:
A weak ʾIsnād. it includes Sulaymān bin Abī Karīma: Judged as weak narrator by Abū Ḥātem and Ibn ʿUdayy. Hishām bin Ḥassān: His narration on the authority of Alḥassan is weak.
The authentication of Ḥadīth:
ʿAbdurrazzāq referenced it in his Exegesis, on the authority of Qatāda, 02/266, and ʿAbd bin Ḥumayd on the authority of Qatāda, 06/150,. Al-Haythamī said in Majmaʿ Az-Zawāʾid (The Collection of the Additions): Aṭ-Ṭabaranī narrated it on the authority of Sulaymān bin Abī Karīma whom is judged as weak by Abū Ḥātem and Ibn ʿUdayy, 07/119. Aṭ-Ṭabarī narrated it on the authority of Aḥmad bin ʿAbdurraḥmān bin Wahb on the authority of Muḥammad Aṣ-Ṣadafī, 27/158, and Ibn ʿUdayy, 07/119.

Some interpreters said: "They have good morals, and they are not tubers, wicked, rogue, smelly, curious, or bossy, they do not do bad works, wander aimlessly in roads or harm anyone."

[2973] Al-Ḥusayn Ibn Muḥammad Ibn ʾAbū ʿAbdullāh Al-'Adl informed us that Muḥammad Ibn ʿAlī Ibn Al-Ḥasan Aṣ-Ṣufī said: Shu'aib Al-Balghī (Ḥānid Ibn Muḥammad) related to us, on the authority of Sariḥ Ibn Yunus, on the authority of Salam Ibn Qatibah, on the authority of Sallām Ibn Meskīn, on the authority of Qutādah, on the authority of 'Oqbah Ibn 'Abdel Ghafār who said: "In Paradise, Al-Ḥūr al-'ayn take eac other's hands and sing with voices that creatures have not heard better than them or like them before saying: We are the satisfied ones; so we never get angry, we are the resident; so we are never subdued, we are the immortals; so we never die, we are the soft ones; so we are never miserable, and we are the best, most beautiful and beloved to honorable husbands." (1)

'Al'aswad said that 'Aisha , may God be pleased with her, said: When al-hoor al-'iyn say this, the believing women of the world respond to them: We are the ones who pray and you did not pray, we are the fasting women and you did not fast, we are the women who performed ablution and they did not perform ablution, and we are the charitable women and you did not give alms.

Aisha, may God be pleased with him, said : By God, they were defeated.

"Which of the favors of your Lord will you both deny?" (Qur'an 55:71)

"Maidens (of Paradise,Al-Ḥūr) reserved" (Qur'an 55:72), that is, they are short, dewelled and reserved "in pavilions", in tents, and it is said: A Ḥūr is restricted, confined and veiled in pavilions.

A poet said:

And you, who made every short one beloved,

I ignored the short-statured and did not desire

(1) [2973] The authentication of Ḥadīth:
Sound ʾIsnād . It includes Salam bin Qutayba: Authenticated.
The authentication of Ḥadīth:
Ibn Al-Mundhir on the authority of Mujāhid, as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/210.

The short-strided ones, the most evil of women.

Mujāhid said: "Maqsoorat" have been limited to their husbands, so they do not want to replace them.

[2974] Ibn Fanjawih informed us saying: Ibn Shāzān related to us saying: Al-Qaṭān related to us saying: ʻAmr Ibn Sa'd informed us, on the authority of ʻAbān Ibn Abī ʻAīāsh, on the authority of ʻAnas Ibn Mālik (may Allah be pleased with him) who said: Prophet Muḥammad (pbuh) said: " If a Ḥūr of Paradise spit out in a salty sea, its water would turn sweet and fresh cause of her sweet saliva, and if she looked at the people this earth, she would light up all the space between heaven and earth filling it with fragrance, her face is like the sun in comparison to planets" (1)

His saying: "in pavilions", it is the plural form of pavilion which means: tent. Ibn Mas'ūd said: "Each wife will have a tent of ruby or pearl, its length is sixty miles."

[2975] Ibn Fanjawih informed me saying: Ibn Shanbah said: ʻAbū Bakr Ibn ʻabī Shibah said: Yazīd Ibn Harūn related to us, on the authority of Hamām Ibn Yaḥia, on the authority of ʻAbī ʻImrān Al-Juny, on the authority of ʻAbī Bakr Ibn ʻAbī Moses ʻAl ʻAsh'ary, on the authority of his fatther, he said: Prophet Muḥammad (pbuh) said: "The tent is one pearl, it is sixty miles tall in the sky, in each corner of it there are relatives for the believer whom can not be seen by the others." (2)

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(1) [2974] The assessment of the reliability of the chain of transmitters:
Extremely weak ʾIsnād. It includes Naṣr Al-ʿAṭṭār and Abān Ibn Abī ʿAyyāsh: Neglected.
The authentication of Ḥadīth:
Ibn Abī Ad-Dunyā referenced it on the authority of a sheik from Baṣra without identifying him. See: Targhīb and Tarhīb (Reward and Punishment), 04/299 (5716).

(2) [2975] The authentication of Ḥadīth:
The narrators are authenticated, except for Ibn Shanabah whom is neither criticized nor authenticated.
The authentication of Ḥadīth:
Al-Bukhāriyy referenced it in the Book of Exegesis,, Sūrah of Ar-Raḥmān, Chapter: (Maidens (of Paradise, Houris) in cloistered cool pavilions.) through ʿAbdulʿazīz bin ʿAbduṣṣamad on the authority of Abū ʿImrān Al-Jawnī (4879). Muslim referenced it in the Book: Portraying the Paradise and its Blessings and People, Chapter: Describing the Believers' Tents and its Inhabitants, through Yazīd bin Hārūn on the authority of Hammām Abū ʿImrān Al-Jawnī (2838).

[2976] ʿOqail Ibn Muḥammad Al-Faqih informed me that ʿAbā Al-Faraj Al-Baghdady Al-Qaḍy had related to them on the authority of Muḥammad Ibn Jarīr, who said: Yaḥia Ibn ṭalḥah Al-Yarbuʾy related to us, on the authority of Faḍil Ibn ʿAiaḍ, on the authority of Hishām, on the authority of Muḥammad, on the authority of Ibn ʿAbbas (may Allah be pleased with both of them), who said about this verse: " The tent is a pearl, a ruby or an emerald of four leagues within four leagues, with four thousand golden shutters." (1)

[2977] ʾAbū ʿAbdullāh Al-Ḥiry Ibn Fanjawih informed me that ʾAbū ʿAbdullāh Ibn ʾIbrāhīm Ibn ʿAyūb Al-Matūty said: ʾAbū Shuʾaib ʾAbū ʿAbdullāh Ibn Al-Ḥasan related to us: Ḥabān Ibn Helāl Al-Yashkary related to us, on the authority of Sulaimān Ibn Al-Mughīrah, on the authority of Thabet Al-Banāny, on the authority of Anas Ibn Mālik (may Allah be pleased with him), who said: Prophet Muḥammad(pbuh) said: "On the nigt of my ascension in Paradise, I passed by a river bordered by coral domes, then I heard a voice from within saying: "Peace be upon you, O Messenger of God", so I said: "O Gabriel, who are those?-He replied: "They are a group of Ḥoor al-ayn".Then they said: "We are the immortals, so we will never die, and we are the soft ones, so we will never be miserable, and we are the satisfied ones, so we will never be angry. Husbands of honorable men)". Then Prophet Muḥammad(pbuh) recited: "Maidens (of Paradise,Al-Ḥūr) reserved in pavilions", and said: They are imprisoned. (2)

"Which of the favors of your Lord will you both deny?" (Qur'an 55:73)

"No man or jinn ever touched them before" (Qur'an 55:74)

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(1) [2976] The authentication of Ḥadīth:
A weak ʾIsnād. It includes Yaḥyā bin Ṭalḥa. I did not find the Author's Scholar.
The authentication of Ḥadīth:
Aṭ-Ṭabaranī referenced it through Yaḥyā bin Ṭalḥa, in Jāmiʿ Al-Bayān (The Collection of the Interpretations).

(2) [2977] The authentication of Ḥadīth:
It includes Muḥammad bin Mūsā whom I did not find.
The authentication of Ḥadīth:
Al-Bayhaqī referenced it in Al-Baʿth (The Resurrection) on the authority of Anas bin Mālik, may Allah be pleased with him (198). Ibn Mardawayh referenced it on the authority of Anas bin Mālik, may Allah be pleased with him as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/212.

The public recited "Yaṭmithhun" with a kesrah under the letter "meem", and this recitation was approved by ʾAbū ʿObiedah and ʾAbū Ḥatim, while Ḥaywa al-Shami, Talḥa bin Muṣraf, al-Araj and al-Shirazi read on the authority of al-Kisa'i by ḍammah on the meem in the two letters. Al-Kisa'i used to read one of them with "kesrah" and the other by ḍammah, and he had the choice to do so. If he give the first a ḍammah, he gives the second a "kesrah"; and that is because [2978] what we were informed by ʾAbū Muḥammad Ibn Shibah Ibn Muḥammad Al-Muqri', who said: ʾAbū ʿAmr Muḥammad Ibn Muḥammad Ibn ʿAbdūs related to us: ʿIbn Shenbūz related to me: ʿAiāsh Ibn Muḥammad Al-Juhary informed me on the authority of ʿAbi ʿAmr Al-Dury, on the authority of Al-Kasa'y, who said: "If he recites the first with "kesra", he recites the second with ḍammah, and this is the recitation of ʿAbī Isḥaq Al-Sbi'y". (1)

Ibn Isḥaq said: I used to pray behind the companions of Ali, and they recited the meem with "ḍammah", and I used to pray behind the companions of Abdullah, and they recited it with "kesrah".

And they are two languages, "ṭamath", "yaṭmith" and "yaṭmuth", they are like "Ya'rishun" and "ya'rushun".Rather, He repeated His saying: "Lam yaṭmithhun" to show that the characteristic of the poplars who are closed in tents is like the characteristic of the poplars whose eyes are low-set below.

He says: If they were bored, they would have tents in that case.

"which of the favors of your Lord will you both deny?" (Qur'an 55:75)

"Reclining on green cushions" (Qur'an 55:76)

Sa'īd Ibn Jubaīr said: "rafraf" means the gardens of Paradise.

"green", Ibn Abbas, may Allah be pleased with both of them, narrated that it is lush and fertile, and the word "rafraf" is the plural of "rafrafah", and the plural of the plural is "rafārif".

Al-'awfy narrated, on the authority of Ibn Abbas, who said: "rafraf" is expansion of brushes, rugs and flaps, and this was 'Antarah's interpretation, too.

(1) [2978] The authentication of Ḥadīth:
The author's teacher and the sheik of the teacher were neither criticized nor authenticated.

Away from his presence, the allure of the cushions and gatherings fades.

Qutādah and Aḍ-Ḍaḥḥāk, may Allah have mercy upon them, said: They are green sittings above the mattresses, and Al-Ḥasan and Al-Qurṭuby said: These are the mats.

ʻAiynah said: It is the carpets.

Ibn Kisān said: It is the facilities, this goes in line with Qutadah's narration on the authority of Al-Ḥasan.

ʻAbū ʻObeidah said: It is the padding of the clothes of people in Paradise.

It was said : Every wide garment among the Arabs is flapping, Ibn Muqbel said:

And we, persistently, put on our sandals,

Like fallen leaves from the branches, fluttering.

(The origin of the flap is from the soft movement of a plant, which flutters after becoming succulent and fresh).

"and splendid beautiful carpets", Ibn Abbas, may Allah be pleased with both of them, said: It is the mattresses.

And it was said: The thick tapestries genius, and its singular form is "'Abqariah", it has been mentioned that the Arabs call everything from the rug to genius.

Qutādah said: " ʻAbqariy" genius is the ancient mattresses.

Mujāhid said: It is the brocades.

ʾAbū Al- ʻAaliah said: They are the soft tapestries.

Al-Ḥasan said: They are the long carpets.

Al-Qutieby said: Arabs call every colorful clothes as " ʻAbqariy".

ʻAbū ʻObeidah said: ʻAbqariy is a land where the colored clothes, Zū Ar-Ramah said:

As if gardens of silk, we adorned them,

With skilled craftsmanship, adorning and embellishing.

It was said: ʻAbqar is a land inhabited by jinns; so any excessive thing is related to it, the poet said:

Genius jinns on horses, they deserve, on day, to obtain and be exalted.

Al-Khalīl said: Every noble, precious, and luxurious man among the Arabs and others is a genius, including the words of the Prophet - may God's prayers and peace be upon him - about Umar - may God be pleased with him -: "I have not seen a genius desecrate his prey".

(Qutādah said: They are the facilities, and ʿabqariy is described as beautiful, and its singular word is "ʾabqariyah". And Ibn Maḥiṣ, Ḥamīd and ʿAbdel Samīʾ recited "rafaref" and " ʿabaqry ḥisān" in the plural form.)

[2979]ʾAbū Muḥammad Al-Ḥasan Ibn ʿAlī Ibn Almuʾamel related to me, after my recitation, saying: ʿAbū Alʾabbas ʿAl- ʿAṣum related to us: ʿAbū Bakr Muḥammad Ibn Isḥaq Al-ṣaghāny related to us: ʿAl-Ḥusayn Ibn Muḥammad said:hadith

[2980] Al-Ḥusayn Ibn Muḥammad Ibn Al-Ḥusayn Al-Dinury informed me: Al-Faḍl Ibn Al-Faḍl Al-Kanady related to us: Muḥammad Ibn ʿIbrahīm Ibn Nāṣiḥ related to us: ʾAḥmad Ibn Zūhaīr Ibn Ḥarb related to us: ʿAbū ʿAḥmad Al-Ḥusayn Ibn Muḥammad Al-Maruzy related to us: ʿAl ʿarṭabany said, on the authority of ʿAbī Bakr, may Allah be pleased with him, who said: Propet Muḥammad (pbuh) recited it as: (Mutakiʾin ala rafrafen khuḍren wa ʿabqriyen ḥisān)." .[1]

"which of the favors of your Lord will you both deny?" (Qurʾan 55:77), (O assembly of jinn and men) {you both deny}, that is, you both refute.

"Blessed be" (Qurʾan 55:78), that is, glorified and sanctified.

"the Name of your Lord", means: your Lord (Allah).

"the Owner of Majesty", grandeur and greatness.

"and the Honour", blessings. ʿAbū Al-Mughīrah, ʿAbū Ḥaiwa and Ibn ʿAmer recited "zū aljalāl wa al ikrām" with "waw" in the word "zū", and it is

(1) **[2979-2980]** The authentication of Ḥadīth:
The author narrated it through two paths; the first one's narrators are authenticated except for Al-Arṭabānī who is honest. The second one includes Muḥammad bin Ibrāhīm whom is neither criticized nor authenticated; and Al-Faḍl Al-Kindī and Al-Arṭabānī are both honest.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/193, and attributed it to The Author.

written with “waw” in their books of Qur’an. While other reciters recited it with”ya’” as “zī al jalal”.

Ibn Zakwan and Al-Mughīrah recited the word “al’ikrām” , and Warsh recited it between the both terms, while other reciters recited it with “fatḥa”.

Ya’qūb recited the word “al jawāriī” with “ya’” at the end of it, in stopping on it, while other reciters omit this “ya’”.

People of Sham (Levant) recited {aīuhu athaqlān} with “ḍammah” above the “hā’” letter, while other reciters recited it with “fatḥa”.

In The Name of Allah Most Gracious Most Merciful

{ When the Event Inevitable Cometh to pass,} (Quran:56:1) That means: the shout of resurrection was revealed, which is the last puff. The estimation: remember if the Event Inevitable occurred, it is said to every coming existence that must happen; it is expected and has occurred. The Event Inevitable here is the resurrection, and the meaning of it Cometh to pass : it is necessary. It is named "the Event Inevitable "because it is obligatory to take place.

{Then will no (soul) Entertain falsehood Concerning its coming.} (Quran: 56:2) That means: it is not a lie, no one can change, and no dissuasion: nothing can determent it, Qtādh said: "No duality, irreversible and no apostasy". "Falsehood": Al-Farrā’ said " it is "a noun like other nouns such as culmination, health, disaster and misfortune". Alksā’á said: "It has the meaning of lying" as Allah Almighty says: {Where they shall hear No (word) of vanity :} (Ghashiya :88:11) that means: usual talk, this is like the talk of the public: Seek refuge to Allah, ask Allah for refuge, and a standup dead , that is: a resurrection. Some Arab women said to doddle their son dance:

A miserly person with a genius garden,

A miserly person with a genius garden.

It was said: it was possible that it would not have been a false case; Or not a false self.

{(Many) will it bring low;} (Quran: 56:3) that means: it is turn into low.

{(Many) will it exalt;} (Quran: 56:3) Al-Ḥasan said: it lowers people to Hell, and raises others to Paradise. ‘Ikrimah, Muqātil, and Alsudá said "lowered the voice, so approached people heard, and raised the voice, so the

far away people heard", meaning: It made the near and far hear. Alsudá said: It lowered the arrogant, and raised the weak. It means: it raised a people who were humiliated; raised them to the highest of the uppermost in Paradise, and put down people who were high in the world; put them to the lowest, means to hell. Ibn Ata' said: You lowered some people with justice and raised others with kindness of Allah.

{When the earth shall be Shaken to its depths,} (Quran:56:4) that is: the earth trembles, shakes and travels with a movement from which every building on it collapses. As it is said: the arrow shakes in imposition, meaning: it shakes and trembles. Alklbá said that if Allah The Almighty reveals to the earth to shake it trembles shattering by the command of Allah.

The commentators said: It shook as a boy shudder in the cradle, until every building on it collapses, and everything on it breaks like mountains and other things…etc. The root in Arabic of the word (Alraj), which means shudder, is movement. It is said: I moved it so it shook; if I increased the strength of the verb, I say it was quaked so it shuddered. On the authority of Ibn ʻAbbās, may Allah be pleased with them both, the shudder: the strong movement with (a sound) heard, and a position if it is erected, i.e.: it occurred at that time.

{And the mountains shall Be crumbled to atoms,} (Quran:56:5) that is, they eroded evenly (1) and crumbled to pieces (2) and became like dried flour, which is wet, said by Ibn ʻAbbās, may Allah be pleased with them. Albsysāh, the crumbled, among the Arabs means flour and butter, which kneads and takes as provisions. It was mentioned by a thief from Ghatafan that he wanted to bake, but he was afraid that he would be too hasty for the bread, so he said vehemently:

Do not bake bread and dress it poorly,

Nor confine it in a narrow space.

ʻAbbās, may Allah be pleased with them, it was broken. ʻAṭāʾ said: It went back and forth, and Saʻīd Ibn Al-Musayyab and Alsudá said: It was completely broken. In addition, Alklbá said: I walked off the face of the earth by rambling, and it wore the crumbs of a thick-growing dune. Mujahid said: It just kneaded reflexology (3). Al-Ḥasan said: It was taken out from its roots, and it was gone after it was solid rocks. Its counterpart: # {say, "My Lord Will uproot them and scatter Them as dust;}. (Quran: 20:105) Attia said: It was

spread out like sand and dirt. Ibn Kaysān said: It became a huge dune after it was lofty tall.

{Becoming dust scattered abroad,} (Quran:56:6) Ibn ʿAbbās, may Allah be pleased with them both, said: The rays of the sun when it enters through the porthole on the face of the earth. Furthermore, Ali, may Allah be pleased with him, said: Animal dust, he means: what shines from the hooves (4) of horses, and Attia said: Dust that is flying from the sparks of fire.

Qtādh said: the debris of trees.

On the authority of Ibn ʿAbbās, may Allah be pleased with them both: Ashes fly from the fire when it is kindled, and if it falls, it is nothing.

The recitation of the general public in Arabic with the lexical Tha'a "Mnbthā", i.e., scattered from Allah's saying: # {in the beasts of all kinds that He scatters through the earth}) Quran:2:164) that is: distributed and spread. Msrwq, al-Nakha'i, and Abu Haywah recited in Arabic (monbatan) which means scattered with al-Taa', i.e.: discontinued from saying: Allah stopped it, i.e.: cut it off, and obsolete.

{And ye shall be…..} (Quran: 56:7) on that day. # {……sorted out into three classes.} (Quran: 56:7) that means: three types, each type is consistent with its couple, just as the husband is consistent with the wife. Al-Rabīʿ Ibn Anas said: Allah the Almighty clarified what these three categories are at the end of the surah. Allah the Almighty says# {Thus, then, if he Be of those Nearest to God,} (Quran:56:88) # {And if he be Of the Companions of The Right Hand,} (Quran:56:90) # {And if he be of those who treat (Truth) as Falsehood, who go wrong,} (Quran:56:92) ... It is said to the types that have two consistent couples: pairs, just as it is said to the socks: two pairs, then indicate what they are.

{Then (there will be) The Companions of The Right Hand} (Quran: 56:8) they are the ones who are taken on the right to heaven (Paradise).

Ibn ʿAbbās, may Allah be pleased with them both, said: They are the ones who were at the right hand of Adam, peace be upon him, when the offspring were taken out from his race, so Allah the Almighty says to them: These ones are in Paradise and I do not care. Al-Ḍaḥḥāk said: They are the ones who are given their books with their right hand. Al-Ḥasan and Al-Rabi'

said: They are the ones who were right, that means: blessed from the right, and their lives were in obedience to Allah and they were the followers with benevolence. Then Allah Almighty using a wonder method to his ask his Prophet, peace be upon him, by repeating the same words to stress it, and saying: # {—What will be The Companions of The Right Hand?} (Quran: 56:8) What is meant that repeating the word is to give it a strong meaning. That is like "an increase; what an increase", this mean a great increase. In the hadith of Umm Zara': Your money, and what is your money! Likewise: # {The Sure Reality! * What is the Sure Reality?} (Quran: 69:1&2). It was said: The Companions in Arabic "Aṣḥābu" and the Arabic short vowel "u" or "damma" was used as a mark at the end of it because it is the subject at the beginning of the sentence, and the predicate: # {What are the companions of the right-hand side}, as if it was said: {The Companions of the Right-hand side} what are they?. It was said {What } may be an emphasis. The meaning is that: they are the owners of progress and high status, as you say to your friend: Put me on your right, not on your left.

{And the Companions of The Left Hand, —} meaning: the left hand, and the Arabs call the left hand: symbol of bad luck.

The poet said:

Slander and evil lie in your hands' grip,

While in your right hand, rain and strike equip.

In another meaning it is the Sham and the Yemen, because the Yemen is to the right of al-Ka'bah, and the Sham is to the left of it, if the stone enters under the gutter, and they are the ones who are taken to the left into the Fire.

It was said: They are the ones who were on the left of Adam, peace be upon him, when giving the offspring. Allah the Almighty said: (And these are to the fire, and I do not care) Hadith Qudsi.

It was said: They are the ones who bring their books with their left hand.

Al-Ḥasan said: They are ill-omened to themselves, from pessimism, and their lives were in disobedience. {What will be The Companions of The Left Hand?} (Quran: 56:9).

{And those Foremost (In Faith) will be Foremost (in the Hereafter)}. (Quran: 56:10).

Muḥammad Ibn Sīrīn said: They are the ones who prayed towards the two qiblas.

Its evidence is what Allah the Almighty says: # {The vanguard (of Islam)—The first of those who forsook (Their homes) and of those Who gave them aid,} (Quran:09:100).

[2983] Ibn Fnjwyh reported on the authority of Ibn Ḥamdā, on the authority of Abī , on the authority of Mḥmmad Ibn Dāwūd Al-Dīnawarī, on the authority of Al-Madha' Ibn Al-Jarud, on the authority of ʻAbd Al-Ghafūr Ibn Al-Ṣabāḥ, on the authority of (Abi Aliyy), on the authority of Ka'b, regarding the words of Allah Almighty : { And those Foremost (In Faith) will be Foremost (in the Hereafter). * These will be Those Nearest to God:} (Quran:56: 10 * 11) :are the people of the Qur'an and they will be crowned on the Day of Resurrection. (1)

[2984] And Al-Ḥusayn Ibn Muḥammad Ibn al-Ḥusayn Ibn ʻAbd Allāh Ibn Fnjwyh reported on the authority of Mūsá Ibn Muḥammad Ibn ʻAlīyy, on the authority of Abū Shuʻayb Ibn ʻAbd Allāh Ibn Al-Ḥasan Alḥarrāny, on the authority of Yaḥyá Ibn ʻAbd Allāh Albābluttī, on the authority of Al-Awzāʻī that he said: I heard ʻUthmān Ibn Abī Sūdah saying: The forerunners are the forerunners: The first to go to the mosque, and the first to go out for the sake of Allah. (2)

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(1) [2983] The assessment of the reliability of the chain of transmitters:
It includes ʿAbdulghafūr bin Aṣ-Ṣabāḥ whom is neither criticized nor authenticated.
The authentication of Ḥadīth:
Abū Nuʿaym referenced it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 05/377 through ʿUbayd bin Saʿīd on the authority of a man from Wāsiṭ called Ibn Aṣ-Ṣabāḥ. al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/09. Ibn Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements), 08/133.

(2) [2984] The assessment of the reliability of the chain of transmitters:
Weak ʾIsnād. It includes Yaḥyā Al-Bābiltī, a weak narrator. It includes narrator whom I cannot find.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), Aṭ-Ṭabarī, 27/171, with another ʾIsnād on the authority of ʿUthmān bin Abī Sawda. Abū Nuʿaym referenced it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 06/109 (343), on the authority of ʿīsā bin Yūnus, he said: Al-ʾAwzāʿī reported us through the same ʾIsnād. Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations), 05/448. al-Baghawī

[2985] Ibn Fnjwyh reported on the authority of Ibn Mājah, on the authority of Ibn Ayyub, on the authority of Abd Allāh ibn Abī Ziyād , on the authority of Sayyār ibn Ḥātim, on the authority of ʻUbayd Allāh ibn shumyṭ, on the authority of Abī who said: People are three

First, A man who makes early good in his youth, then perseveres in it until he leaves the world. This is the close precedent. Second, a man who startes his life with sins and continues a length of thoughtlessness, afterthat he retracts with repentance until he concludes; he is one of the people of the right. Third, a man starts his early life with sins and then does not change it until he ends it; this is one of the companions of the left. (1)

Ibn ʻAbbās said: The forerunners to immigration are the forerunners in the Hereafter.

Aliyy, may Allah be pleased with him, said: To the five daily prayers.

Iʻkrmh said: To Islam.

Ad-Dahhak said: To Jihad(fight for the sake of Allah).

Alquraẓī said: To all good.

Saʻīd ibn Jubayr said: They are the ones who rush to repentance and to righteous deeds. Allah the Almighty says: {Be ye foremost (in seeking) Forgiveness from your Lord,}.(Quran:57:21)

Then Allah praises them: { It is these who hasten In every good work, And these who are Foremost in them. }.(Quran:23:61)

It was said: They are all those who preceded to something of righteousness.

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cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/09, without attributing. Ibn Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements), 08/133. Al-Qurṭubī cited it in Al-Jāmiʿ li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules),, 17/199. And attributed it to Mujāhid.

(1) [2985] The assessment of the reliability of the chain of transmitters:
Weak ʾIsnād. It includes Sayyār who is honest but shows confusions. Ibn Mājah was neither criticized nor authenticated, but the tradition was narrated through another ʾIsnād, and therefore ranks up to sound due to another tradition.
The authentication of Ḥadīth:
Abū Nuʿaym referenced it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 03/131 through ʿAbdullāh bin ʿīsā Aṭ-Ṭafāwī on the authority of ʿUbaydullāh bin Shamīṭ. See: *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/ 199– 200.

Al-Rabīʿ bin Anas said: Those who are the first to respond to the Messenger, may Allah's prayers and peace be upon him, in this worldly life are the first to go to Paradise in the Hereafter.

Ibn kaysān said: The forerunners are to everything that Allah the Almighty has called for.

{ And those Foremost (In Faith)}(Quran:56:10): in Arabic "Wālsaaābiqūna alsaaābiqūna" the first word is marked with "damma" that is the short Arabic vowel "u" because it is the subject of the sentence, and the second is, also marked with "damma" , as an emphasis of it. The predicate is: { These will be Those Nearest to God} (Quran:56:11) and it is possible that the first word is marked with "damma" as a subject and the second is marked with "damma" as a predicate, and the meaning is: the forerunners to obedience to Allah are the forerunners to Allah's mercy, and it is: {These will be Those Nearest to God}(Quran:56:11) is from their description.

{These will be Those Nearest to God} (Quran:56: 11) to Allah the Almighty.

{In Gardens of Bliss:}. (Quran:56: 12)

[2986] Al-Ḥusayn ibn Muḥammad al-Dīnawarī reported on the authority of ʿAlīyy ibn Ibrāhīm ibn Mūsá al-Mawṣilī, on the authority of Muḥammad ibn Mukhallad al-ʿAṭṭār, on the authority of Muḥammad ibn Ismāʿīl, on the authority of Wakīʿ, on the authority of Shaʿbahu and Misʿar, on the authority of Saʿd ibn Ibrāhīm, on the authority of ʿUrwah ibn al-Zubayr who said: It used to be said: Advance, advance. (1)

[2987] Ibn fnjwyh reported on the authority of Ibn Mājah, on the authority of Ibn Ayyūb, on the authority of Alqṭwāny, on the authority of Sayyār, on the authority of Jaʿfar, on the authority of a man from the people of Kufa who said: I was informed that if a man of the close forerunners leaves his dwelling

(1) [2986] The assessment of the reliability of the chain of transmitters:
Sound ʾIsnād. It includes Muḥammad bin ʾIsmāʿīl Al-Bukhturī who is honest.
The authentication of Ḥadīth:
Ibn Abī Shaybah referenced it in his Muṣannaf (the Book), 01/333 (3815) through Muḥammad bin Bishr on the authority of Misʿar on the authority of Saʿd bin Ibrāhīm, 02/25 (6033), and through Wakīʿon the authority of Misʿar on the authority of Saʿd bin Ibrāhīm.

in Paradise, he will have a light that recognizes him, and he says: This is the light of a man from the close forerunners. (1)

{A number} (Quran:56: 13) i.e.: a group

{of people From those of old,} (Quran:56: 13) meaning: the past nations, and it was said: from the forerunners of this nation, and the word Arabic (Thullah) which means "a group" is the piece and the division is from the Arabic word" Althl", which is breaking and cutting

{And a few from those of later times.} (Quran:56: 14) from the nation of Muhammad, peace be upon him; because those who preceded to the response of the Messenger of Allah, may Allah's prayers and peace be upon him, are few of the many who preceded to the prophets.

On the authority of Ibn Sīrīn: They used to say: All of them are in this nation.

On the authority of Abī Hurayrah, may Allah be pleased with him: When this verse was revealed, the Companions were upset, and they said: O Messenger of Allah, there is a group of those who were before us in Paradise, and a few of us are in Paradise. For that Allah The Almighty reveals this verse: {A (goodly) number From those of old, * And a (goodly) number From those of later times.} (Quran:56: 40*41) As if Allah the Almighty wants it to be a copied statement; but the similarity is for making a full sentence in order to have the predicate, telling us about two different groups.

Al-Ḥasan said: predecessors are farer than those who preceded us, and that is why Allah says: {And a few from those of later times.} (Quran:56: 14) and He says about The Companions of The right Hand, and they are other than the former: {A (goodly) number From those of old, * And a (goodly) number From those of later times.} (Quran:56: 40*41) That is why the Prophet, may Allah's prayers and peace be upon him, said: ((I hope that my nation will be half of the people of Paradise)), then he recited: {A (goodly) number From

(1) [2987] The assessment of the reliability of the chain of transmitters:

ʾIbn Mājah was neither criticized nor authenticated. ʿAwf's teacher us unknown.

The authentication of Ḥadīth:

Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), 17/200.

those of old, * And a (goodly) number From those of later times.} (Quran: 56: 40*41).

Abu Bakr, may Allah be pleased with him, said: All the two groups are from the nation of Muhammad, may Allah's prayers and peace be upon him; some of them are at the beginning of his nation, and some of them are at the end of it. Allah the Almighty says: { But there are among them Some who wrong their own Souls ; some who follow A middle course ; and some Who are by God's leave Foremost in good deeds} (Quran:35: 32). Allah the Almighty, also, says: { A number of people From those of old,} (Quran:56: 13) They are the Prophets and Messengers, peace be upon them, who were one hundred thousand and twenty-four thousand apart from those who were with them and in their eras of the righteous. {And a few from those of later times.} (Quran:56: 14) they are the alternates of this nation, and the truthful among them, and they are seventy thousand, as the Prophet ,peace be upon him, said: ((Seventy thousand men of my Ummah would enter Paradise without rendering account.)), and those were more, so as for the martyrs, the righteous, and the rest of the believers, they are more from this nation, and Allah knows best.

{(They will be) on Thrones} (Quran:56: 15) plural of a seat.

{Encrusted (with gold And precious stones),(Moduna)} Ibn Abbas, may Allah be pleased with them, said: Linked, woven with gold.

'Ikrmh said: It is linked with pearls and sapphires, and some of them were encrusted into each other, as the shield's rings connected to each other in a double way .

The Arabic word (Moduna)}) in the language is: what is entangled to each other.

Al-A'shá said:

And from the fabric of David skillfully woven,

They flow along with the roaring rivers, one after one.

The poet also said:

And white as the flowing river,

Adorned with a peacock upon its robe.

And from it is the she-camel's lining, which is the lining of the belts if one of them is woven over the other (doubled like the ring of a shield).

The poet said:

I have strengthened her bonds,

This is her religion forever, and mine.

Alklbá said: The length of each seat is three hundred cubits, if the man wants to sit on it, it will be humbled, and if he sits on it, it will rise.

Al-Ḍaḥḥāk said: "Moduna" means they are arranged in an array, which is the narration of Aliyy Ibn Abī Ṭalḥah on the authority of Ibn ʿAbbās, may Allah be pleased with them who said: bricks (5) laid out, as they are lined up on the top of each other.

{Reclining on them,} (Quran:56: 16) that is: on the seats. { Facing each other } (Quran:56: 16) during a visit, they do not look at each other's backs.

{Round about them will (serve)} (Quran:56: 17) this means the servants who are

{Youths of perpetual (freshness),} (Quran:56: 17) that is: boys.

Mujāhid said: It means: they will not die.

Al-Hasan and Alklbá said: They do not grow old, they do not increase, they do not diminish, they do not change, and they are not like the servants of our world. They are distinguished and have no change from a mode to another.

Ibn kaysān said: It means immortal children who do not change from one state to another, and it was said: they are the same age, and ʿIkrimah said, they are blessed.

Saʿīd Ibn Jubayr said: They wear rings.

Al-Mu'raj said: The earring means in Arabic the immortelle. It was said: they wear bracelets.

The Poet said

And they are perpetually preserved in the sand dunes,

As if their beauty surpasses the rolling hills.

It is said that the jewelry group is immortal.

Aliyy Ibn Abi Talib, may Allah be pleased with him, and Al-Hassan Ibn Abi Al-Hasan said: They are the children the world people who died when they were young as they do not have a reward or a sin. Because there is no birth in Paradise, and in the Hadith(sayings of the Prophet): ((The children of the disbelievers are servants of the people of Paradise)).

{With goblets,} (Quran:56: 18) The plural of a cup that in Arabic "Waka'sin miin maa'īnin" which is the vessel that has no holes or hoses.

{(shining) beakers} (Quran:56: 18) is the plural of a jug which is the vessel that has hoses and loops, so named because of the sheen of its color.

{And cups (filled) out of Clear-flowing fountains:} (Quran:56: 18) The cup: the vessel in which wine and drink are kept, and the Clear-flowing fountains: is the wine flowing from the wells. It was said: they are visible wells, so it is a specific object of the viewing, and it was said: it is the active verb of the Arabic word "Alma'n" which is the abundance.

{ No after-ache will they Receive there from } (Quran:56: 19) that is: their heads will not be shaken from drinking it.

{nor will they Suffer intoxication:} (Quran:56: 19) They do not get drunk. The people of Kufa recited in Arabic : { Yunzifūn } with with the short Arabic vowel "I" marked on the zai, meaning: Their drink does not run out.

{And with fruits,} (Quran:56: 20) that is: fruitiness. {Any that they may select ;} (Quran:56: 20) they choose and desire, and it was said: they take the best and the optimum of it.

{And the flesh of fowls, Any that they may desire.} (Quran:56: 21) they wish.

[2988] Ibn fnjwyh reported on the authority of Ibn Ḥabash al-Muqri', on the authority of Zakarīyā, on the authority of Hnād, on the authority of Abū Mu'āwiyah, on the authority of ('Ubayd Allāh) ibn al-Walīd, on the authority of 'Aṭīyah al-'Awfī, on the authority of Abī Sa'īd al-Khudrī, may Allah be pleased with him that The Messenger of Allah, may Allah's prayers and peace be upon him, said: **((There is a bird in Paradise that has seventy thousand feathers, so it will come and fall on the plate of a man from among the people of Paradise, then shakes its feathers. From each feather comes out a color of food that is whiter than snow and ice, and softer than butter, and**

sweeter than honey. No type of this food that resembles another, so the man of paradise eats from this food what he wants and then the bird goes and flies.”))

On the authority of Abī Aldrdā’, may Allah be pleased with him: that the Prophet, may Allah’s prayers and peace be upon him, said: **((There are birds in Paradise like the necks of camels, lining up on the hands of the follower of Allah. One of these birds says: O follower of Allah, I pastures in a meadow under the Throne of Allah [and drank from the springs] of "Altsnym", so eat from me, and the birds will not cease to be proud before him until it came to his heart to eat one of them. The bird meat is offered to him in different dishes, so he eats what he wants. When the follower of Allah is satisfied, the bones of the bird are collected, and it flows to pasture in Paradise wherever it wants.))**[1]

‘Umr, may Alla be pleased with him, said: "O Prophet of Allah, it is a blessing. The Prophet said: **((Eating it is more blessing than it)).**

{And (there will be) Companions With beautiful, big, And lustrous eyes,—} (Quran:56: 22) Abū Ja‘far, Shaybah, Al-A‘raj, Yaḥyá, Al’‘msh, Al-Mufaḍḍal, Ḥamzah, Al-Kisā’ī, Khalaff recited it in Arabic : {{Ḥwri ‘yni}} with the short Arabic vowel"i" marked on Arabic the Ra’ and the Noon letters, meaning: Companions With beautiful, big, And lustrous eyes, starting with {Youths of perpetual (freshness),} the subscription, even if they differ in meaning; Because (houris) do not go around them.

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(1) [2988] The assessment of the reliability of the chain of transmitters:
A weak ʾIsnād. It includes ʿUbaydullāh Al-Waṣāfī whom is judged as weak by scholars. it includes narrators whom I cannot find.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in Al-Jāmiʿ li Aḥkām al-Qur’ān (The Compilation of the Quranic Rules), 17/204, without ʾIsnād as Marfūʿ (A tradition attributed to the Prophet (PBUH)). Al-Mundhirī cited it in Targhīb and Tarhīb (Reward and Punishment), 04/323 (5712), Book: Portraying the Paradise and Hellfire, Chapter: Paradise Trees and Fruits, and attributed it to Ibn Abī Ad-Dunyā. As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/221 with the same meaning, and attributed it to Ibn Mardawayh.
see: Al-Muṣannaf (the Book) of Ibn Abī Shaybah, 08/69 (13). He cited it as Mursal, on the authority of Mughīth bin Sammī, an authenticated follower. See: Tahhdhīb At-Tahdhīb (The Abridgment of The Abridgment) of Ibn Ḥajar, 04/130.

The poet said:

When filles de joie appear one day,

And their eyebrows dazzle and sway.

Actually , the eye is not zigzagged, but rather beautified with eyeliner "kohl"

Another poet said:

In battle I heard your husband's roar,

Brandishing a sword and a spear.

There are many like him.

Alnnakh'y, Ashhab Al-'Aqīlī, 'Īsá ibn Umr recited:

It is recited in Arabic { ḥūran 'ynan }}) with the short Arabic vowel "a" marked at the end of the two words , and it is also in the book of Abi on the meaning: They are married to { ḥūran 'ynan }. Other narrators recited by damma that is the short Arabic vowel"u" which is the choice of Abī 'Ubayd, Abī Ḥātim: "wyṭwf 'alayhim ḥwrun 'Ayn".

Al-Akhfash said: That is marked with (damma), the short Arabic vowel "u" as the predicate of the adjective, i.e.: They have a beautiful eye, which is the choice; Because these meanings of {Round about them will (serve) Youths of perpetual (freshness)} (Quran:56: 17) are proven to them, so it is conjunctive to the meaning.

It was said: it is a subject, and its predicate is beyond. As for the genitive, its meaning is what Al-Kisā'ī said: that is, in Jinān (heaven), in (Fākihat) fruits, in Laḥm Ṭayr (the meat of birds), and in Ḥūwar 'Ayn (the eye of Houris).

Al-Kisā'ī said: Whoever recited:"Ḥwrun 'ynun" with(damma) that is the Arabic short vowel"u" marked at the end of the two words and reasoning that Houris are not round about, requires him to mention that with fruit and bird meat, because these are not round with and wine is round about.

Al-Zajjāj said: {Round about them will (serve) } that is, they will enjoy it, and they will also be blessed with Companions With beautiful, big, And lustrous eyes.

[2989] Al-Ḥusayn ibn Muḥammad ibn fnjwyh reported on the authority of Muḥammad ibn Al-Ḥasan ibn Sqlāb, on the authority of Abū 'Abd Allāh

Muḥmmad ibn Bishr ibn Yūsuf ibn al-Naṣr, on the authority of Bakr ibn Sahl al-Dimyāṭī, on the authority of ʻAmr ibn Hāshim, on the authority of Sulaymān ibn Abī Karīmah, on the authority of Hishām ibn Ḥassān, ʻon the authority of Al-Ḥasan, on the authority of his mother that Umm Salamah may Allah be pleased with her said: I said, O Messenger of Allah: Tell me about the words of Allah the Almighty: And (there will be) Companions With beautiful, big, And lustrous eyes,— } (Quran:56: 22) He said: ((Houris are white with an eye, with big eyes as if the eyelashes of her eyes were the heads of eagles). (1)

[2990] Ibn Fnjwyh reported on the authority of Ibn ṣqlāb , on the authority of Abū Bakr ibn Abī Al-Khaṣīb, on the authority of Mḥmmad ibn Ghālib, on the authority of Al-Ḥārith ibn Khalīfah, on the authority of Ismāʻīl ibn Ibrāhīm, on the authority of ʻAbd al-ʻAzīz ibn Ṣuhayb, on the authority of Anas, may Allah be pleased with him, he narrated that : The Messenger of Allah, may Allah's prayers and peace be upon him, said: ((Allah created Paradise nymphs from saffron)). (2)

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(1) [2989] The assessment of the reliability of the chain of transmitters:
A weak ʾIsnād. It includes Ibn Abī Karīma. Hishām's narration on the authority of Alḥassan is somehow criticized. It it includes narrators whom I cannot find.
The authentication of Ḥadīth:
A long-winded part of a tradition referenced by Aṭ-Ṭabaranī in Al-Jāmiʿ Al-Kabīr (The Major Collection), 23/367-368 (870) on the authority of Bakr bin Sahl Ad-Dimyāṭī with the same meaning. Al-Haythamī cited it in Majmaʻ al-zawā'id (Collection of Additions), 07/119, 10/417. And said: Aṭ-Ṭabaranī narrated it with two ʾIsnāds; one of them consists of the narrators mentioned by Al-Bukhāriyy except for ʿAliyy bin Zayd who is authenticated with bad memorization. Al-Mundhirī cited it in Targhīb and Tarhīb (Reward and Punishment),, on the authority of Umm Salama with the same meaning, and attributed it to Aṭ-Ṭabaranī in Al-Muʿjam Al-Kabīr (The Major Lexicon), 04/331 (5738). Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 13/373, and attributed it to Aṭ-Ṭabaranī.

(2) [2990] The assessment of the reliability of the chain of transmitters:
It includes narrators whom are neither criticized nor authenticated.
The authentication of Ḥadīth:
Al-Qurṭubī cited it in *Al-Jāmiʿ li Aḥkām al-Qur'ān* (The Compilation of the Quranic Rules), 17/205-206. Al-Haythamī cited it in Majmaʻ al-zawā'id (Collection of Additions), 10/419.
Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/178, as Mursal with the ʾIsnād connected to Mujāhid and it has Shāhid (another tradition with

Khālid ibn al-Walīd, may Allah be pleased with him, said: I heard the Prophet, may Allah's prayers and peace be upon him, say: ((A man from the people of Paradise will hold an apple from the apples of Paradise, and it will split in his hand, and a houris will emerge from it. If she looks at the sun, the sun will be ashamed of her beauty with no diminish from the apple)). A man said to him, "O Abu Suleiman: This is a wonder, and it does not diminish from the apple?! "He said: Yes, like a lamp from which another lamp and lamps are lit, and a lamp does not diminish from it; Allah has power over what He wills.

It was said: Allah the Almighty creates them from the light.

[2991] Ibn Fnjwyh reported on the authority of Ibn lwnrh (7)(8), on the authority of ʻUbayd ibn ʻAbd Al-Wāḥid ibn Sharīk Al-Bazzār, on the authority of Sulaymān ibn ʻAbd al-Raḥmān ibn bint shrḥbyl, on the authority of Khālid ibn Yazīd ibn Abī Mālik, on the authority of his father, on the authority of Khālid ibn Maʻdān, on the authority of Abī Umāmah, may Allah be pleased with

him, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: ((“There is no one whom Allah will admit to Paradise but Allah will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that never becomes flaccid (i.e., soft and limp)). (1)

[2992] And Ibn Fnjwyh reported on the authority of Aḥmad ibn Muḥammad ibn ʻAlī, on the authority of Uthmān ibn Naṣr al-Baghdādī, on the authority of Muḥammad ibn Muhājir (brother of) Ḥanīf, on the authority

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the same meaning or text through another ʾIsnād). Aṭ-Ṭabaranī referenced it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 08/200 (7813) on the authority of Abū Umāma. As-Siyūṭī cited it in Al-Jāmiʿ Aṣ-Ṣaghīr (The Minor Collection), p. 240 (3934), and attributed it to Aṭ-Ṭabaranī on the authority of Abū Umāma and referred to that the tradition is sound.

(1) [2991] The assessment of the reliability of the chain of transmitters:

A weak ʾIsnād. It includes Khāld bin Yazīd, a weak narrator. it includes narrators whom I cannot find.

The authentication of Ḥadīth:

ʾIbn Mājah referenced it in al-Zuhd (Asceticism), Chapter: Describing the Paradise, 02/605 (4337), through Hishām bin Khāld bin Yazīd, Ibn Abī Mālik.

of Julays ibn Muḥammad al-Kilābī, on the authority of Sufyān Al-Thawrī, on the authority of Mansour And Al-Mughira, on the authority of Abī Wā'il, on the authority of Abd Allāh ibn Mas'ūd, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: ((A light shone in heaven, and people said: What is this light? It was said: This is the light of a paradise nymph's mouth who laughed in the face of her husband)). (1)

Abū Aljawzā' narrated that: If she walks, the sanctification of the anklets is heard from her legs, and the glorification of the bracelets from her forearms, and that the necklace of sapphires laughs at her throat, and on her feet are two sandals of gold whose straps are of pearls, crying out with praise and applause to the Lord of the worlds. If she showed the lobe of her ring, it would light up for the people of the heavens and earth.

Yaḥyá ibn Mu'ādh Al-Rāzī used to say: Marry a wife who will not be robbed of you by desires, marry her in a house that will not be ruined by adversity, and build for her a hopscotch that will not be burned by the fires of misfortune.

Mujāhid said: It was called a nymph because it is confusing.

{Like unto Pearls Well-guarded.} (Quran: 56:23)

He said: Their purity is like the purity of a pearl stored in the mother-of-pearl that has not been touched by hand, heat, cold, rain, or harm, and has not changed, for it is the most pure and sparkling thing.

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(1) [2992] The assessment of the reliability of the chain of transmitters:
Extremely weak ʾIsnād. It includes Muḥammad bin Muhājir, whom is judged as weak by Al-ʾAsadī, . It includes narrator whom I cannot find.
The authentication of Ḥadīth:
Al-Khaṭīb referenced it in Tārīkh Baghdād (the History of Baghdad), 08/247 through Ḥabīb bin Naṣr bin Ziyād Al-Muhallabī on the authority of bin Muhājir,, and through Ibrāhīm on the authority of ʿAlqama 11/163.
Abū Nuʿaym referenced it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 06/374 through Ibrāhīm on the authority of ʿAlqama.
Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/11 without ʾIsnād.
As-Siyūṭī cited it in Al-Muʿjam Al-Kabīr (The Major Lexicon), (288) (4691), and referred to its weakness.
see: Kanz al-Uʿmmāl (The Treasure of Good Doers) of Al-Muttaqī Al-Hindī, 14/519 (39466).

{A Reward for the Deeds Of their past (Life).} (Quran: 56:24) i.e.: a reward and set it on the object of it, and it may be on the infinitive, because the meaning of {Round about them will (serve) Youths of perpetual (freshness),} (Quran: 56:17) will be rewarded.

{No frivolity will they Hear therein,} (Quran: 56:25) that the speech of the public.

{nor any Taint of ill,—} (Quran: 56:25) that is: there is no sin in it.

Muḥammad ibn Kaʿb said: They do not blame each other.

{Only the saying,} (Quran: 56:26) in words.

{"Peace! Peace."} (Quran: 56:26) subjunctive {saying} (Quran: 56:26) with {hear} (Quran: 56:25) the meaning: they hear nothing but a saying, and the conjunctive of the Arabic word "salaam", peaceful, is the adjective for peace. This means: They only hear what is said in salutation, and it is permissible for the word to be focused on the source.

The meaning is: they hear what they say to each other: peace, peace.

It was said: the meaning is rather they hear peace, peace. Then, Allah mentions the places of **T**he Companions of The Right Hand:

{**T**he Companions of The Right Hand,—What will be The Companions of The Right Hand} (Quran: 56:27) that is: admire them and their qualities and their degrees.

{(They will be) among Lote-trees without thorns,} (Quran: 56:28) that has no thorns in it, as if its thorns were pricked, meaning: it was cut and plucked. The hadith, the saying of the Prophet, in Medina: ((Neither its thorns are cut down, nor its trees are cut down)).

This was said by Ibn ʿAbbās , may Allah be pleased with them, ʿIkrimah and Qsāmh ibn Zuhayr.

Al-Ḥasan said: Does not bite the hands.

Qtādh said: It is the one from which the hand does not return thorns yet .

Al-Ḍaḥḥāk, Mujāhd, Muqātil ibn Ḥayyānsaid: It is the heavy load (Al-Muwaqqar) (9) by carrying.

Saʿīd ibn Jubayr said: Its fruit is greater than the grapes.

Ibn kīsān said: It is the one in which there is no harm, and it is not of Paradise fruit as the Arabic word" Ghulf " which means wrapped (10) like what in this world of green beans and others. Rather, it is all eaten, drunk, sniffed and seen.

Abū Al-ʻĀlīyah and Al-Ḍaḥḥāk said: So the Muslims looked at Waj - which is a fertile valley in Al-Taif - and were impressed by its Sidr trees, so they said: We wish we had something like this, so Allah the Almighty revealed this verse.

Umayyah ibn Abī Alṣṣalt said describing Paradise:

Indeed, the gardens in Paradise are shaded,

Where the beautiful maidens with their darkened eyes reside,

And the lofty Sidr trees provide their cover.

Sidr is the buckthorn tree, it is said: I cut the branch I cut it if I bent it while it was wet.

{Among Talh trees With flowers (or fruits) Piled one above another,—} (Quran: 56:29) The Arabic word" talh" means a banana tree, and singulsr of them is the Arabic word" Talhah", said most of the commentators.

Al-Hasan said: It is not a banana, but it is a tree with a pleasant cool shade.

Al-Farrāʾ and Abū ʻUbaydah said: 'Al-Talh", according to the Arabs, is a bony tree with thorns.

A poet said:

They delivered glad tidings and said,

Tomorrow, the palm trees and vines will adorn.

Al-Talh is every great tree with many thorns.

Alsdy said: The Talh of Paradise is similar to the Talh of the world, but it has fruits sweeter than honey.

[2993] And Ibn Fnjwyh reported on the authority of Ibn Ḥayyān, on the authority of Ibn Marwān, on the authority of Abī, on the authority of Ibrāhīm ibn ʻĪsá, on the authority of ʻAlī ibn ʻAlī, on the authority of Abū Ḥamzah Al-Thumālī , on the authority of Al-Ḥasan, the servant of Al-Ḥasan ibn ʻAlī

that ʻAlī, may Allah be pleased with him, recited (wṭlʻin) with the Arabic letter (al-ʻAyn). (1)

[2994] ʻAqīl ibn Muḥammad reported on the authority of Al-Muʻāfá ibn Zakarīyā, on the authority of Muḥmmad ibn Jarīr, on the authority of Saʻīd ibn Yaḥyá on the authority of Abī, on the authority of Mjāld, on the authority of Al-Ḥasan (ibn Saʻd), that : A man recited before ʻAlī ibn Abī Ṭālib, mayAllah be pleased with him, {Among Talh trees With flowers (or fruits) Piled one above another , in Arabic,{ Wṭlḥ manḍud }. ʻAlī, may Allah be pleased with him, said: What is the relation with Talh? Rather, it is "Wṭlʻ manḍud" and then recited: { With spathes near breaking (With the weight of fruit) ?}.(Quran:26:148), in Arabic{ ṭlʻhā hḍym }.

So I said: It is in the Qr'ān is written with Arabic letter "Alḥā'", shall we transfer it? He said: The Qur'an is neither disturbed nor altered today. (2)

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(1) [2993] The assessment of the reliability of the chain of transmitters:
Weak ʾIsnād. it includes Marwān whose narration cannot be provided as evidence, and his father is a neglected Shiite. It includes narrators whom I cannot find. Athu-Thumālī is weak.
The authentication of Ḥadīth:
Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations), 05/454. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 17/208.

(2) [2994] The assessment of the reliability of the chain of transmitters:
Weak ʾIsnād. It includes Mujālid bin Busṭām who is not strong narrator. It inlcudes an unknown narrator. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), Aṭ-Ṭabarī, 27/181, through Saʿīd bin Yaḥīā, and said: My father reported me that: Mujāhid told us on the authority of Alḥassan bin Saʿd on the authority of Qays bin Saʿd, that: "A man recited before ʿAliyy ...". Al-Baghawī cited it in Maʻālim al-tanzīl (Signs of Revelation), 08/12 on the authority of Mujālid, and Ibn Kathīr attributed it to Ibn Abī Ḥātem through the tradition Alḥassan bin Saʿd on the authority of a sheik from Hamadān, and mentioned it briefly in 04/450.
See: Al-Jāmiʿ li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/208, without ʾIsnād. Another tradition with the same meaning is cited through Abū Bakr Al-ʾAnbārī, that: My father reported me that: Alḥassan bin ʿArafa told us that, ʿīsā bin Yūnus told us on the authority of Mujālid told us on the authority of Alḥassan bin Saʿd on the authority of Qays bin ʿAbbād on the authority of ʿAliyy, may Allah be pleased with him, with the same meaning.
Aṭ-Ṭayyibī said: It is an incorrect narration; how would the emir of the believers recite a distorted part in the Quran spread between people? Or how would someone think that the

The Piled : the accumulated that has been stacked by the load from its beginning to its end, it does not have protuberant stems, but rather it is stacked.

Piling: is the stacking, and Piled: the stacked.

Al-Nābighah said:

She cleared the path for a captive worm,

raising him between two cliffs, high and firm.

Msrwq said: The trees of Paradise, from their roots to their branches, are piled with fruits. Eat these fruits. Once you eat one fruit another one better than it appears.

{In shade long-extended,} (Quran: 56:30) permanent; not from the sun.

Al-Rabīʿ ibn Anas said: It means: the shadow of the throne.

Amr ibn Maymūn said: The journey of seventy thousand years.

Abū ʿUbaydah said: The Arabs say of the long eternity, the long life, and the uninterrupted thing: long-extended.

Labīd said:

I overcame grief, and was not defeated,

I overcame grief, and was not defeated.

[2995]Abū Muḥammad Mahdī ibn ʿAbd Allāh ibn Al-Qāsim ibn Al-Ḥasan Al-ʿAlawī dictated in the month of Rabi' Al-Akhir, in the year three hundred and eighty-nine that : Abū Bakr Jaʿfar ibn Muḥammad ibn Al-Ḥajjāj reported on the authority of Muḥammad ibn Yūnus Alkdymy, on the authority of Abū ʿĀmir Alʿqdyu, on the authority of Zmʿh ibn Ṣāliḥ, on the authority of Salamah, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās, may Allah be pleased with them both, regarding what Allah the Almighty says: {In shade long-extended,} (Quran: 56:30) and said: It is a tree in Paradise on a stalk. The people of Paradise, having the rooms, and others go out to it. They talk about its origin, and remember and some of their desire the pleasures of

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Quran's narrators, writers and transmitters missed or intended to recite that part? Allah,, be glorified, Has preserved His Book. Glory to Allah. this is a most serious slander!. See: Rūḥ Al-Maʿānī (the Spirit of the Meanings), Al-ʾĀlūsī, 27/141.

the worldly life. Then Allah the Almighty sends a wind from Paradise, and that tree moves with all the amusements that were in the worldly life. (1)

[2996] Ibn Fnjwyh reported on the authority of Muḥammad ibn Ḥabash ibn ʻUmar al-Muqri, on the authority of Zakkār ibn Al-Ḥasan, on the authority of Hnād ibn Al-sirrī ,on the authority of ʻAbdah, on the authority of Muḥammad ibn ʻAmr, on the authority of Abī Salamah on the authority of Abī Hurayrah, may Allah be pleased with him that : The Messenger of Allah, may Allah's prayers and peace be upon him, said: (("There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:-- In shade long-extended,} (Quran: 56:30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets. Recite if you wish: # {Only he who is saved far from the fire and admitted to the garden will have attained the object (of life)} (Quran:03: 185)." (2)

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(1) [2995] The assessment of the reliability of the chain of transmitters:
Exremely weak ʾIsnād. It inlcudes Muḥammad bin Yūnus Al-Kadīmī who is accused of forging traditions. It includes narrators whom I cannot find. But according to Ibn Kathīr, the tradition has another sound ʾIsnād cited by Ibn Abī Ḥātem.
The authentication of Ḥadīth:
Ibn Abī Ḥātem referenced it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 10/3331 through Alḥassan bin Abī Rabīʿ on the authority of Abū ʿĀmer Al-ʿAqadī. al-Baghawī cited it in Maʿālim al-tanzīl (Signs of Revelation), 08/12 on the authority of ʿIkrima. Ibn Kathīr attributed it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 13/368, to Ibn Abī Ḥātem,, with a strong and sound ʾIsnād. As-Siyūṭī cited it in his Exegesis and attributed it to Ibn Mardawayh.

(2) [2996] The assessment of the reliability of the chain of transmitters:
It includes Muḥammad bin Ḥabash whom I did not identified. Muḥammad bin ʿUmar is honest but shows confusions. It ranks up to the degree of sound due to another tradition, for the Mutābaʿāt (lit. followings).
The authentication of Ḥadīth:
Al-Bukhāriyy referenced it in the Book of the Beginning of the Creation, Chapter: Describing the Paradise and Indicating that it is Created (3525), through ʿAbdurraḥmān bin ʿAmra on the authority of Hurayrah, Al-Bukhāriyy referenced it in the Book of Exegesis, Chapter: (In shade long-extended) (4881) through Al-ʾAʿraj. Muslim referenced it in the Book of the Paradise and its Blessing and People, , Chapter: The Tree of the Paradise (2826), through Abū Saʿīd Al-Maqbarī on the authority of his father. at-Tirmidhī referenced it in the Book of Describing the Paradise, Chapter: Describing the Paradise Trees, (2523) through Abū Saʿīd Al-Maqbarī on the authority of his father, and in the Book of Exegesis, Chapter: Sūrah of Wāqiʿa (3292) through

Abū Hazrah said: The elongated shade is the one in which there is no sun, like the shade of the morning before sunrise.

{By water flowing constantly,} (Quran: 56: 31). Pouring continuously, flowing in uninterrupted grooves.

It was mentioned in the Hadith, sayings of the Prophet: That the rivers of Paradise flow all over the surface of the earth, the mud of the river is Musk Azfar (11), the soil of Paradise is saffron, and Radad (12)" Pebbles in the waterways of the river is pearls and sapphire. All the rivers flow in one spring. They crash with their waves of wine, honey, milk and water. Each river sanctifies and glorifies Allah in a language that the other does not understand, and they crosses each other.

[2997] Al-Ḥusayn ibn Fnjwyh reported on the authority of ʿAbd Allāh ibn Yūsuf ,on the authority of Muḥammad ibn Mūsá Al-Ḥalawānī, on the authority of Khuzaymah ibn Aḥmad Al-Māwardī, on the authority of Isḥāq ibn Ismāʿīl, on the authority of Al-Ḥusayn ibn ʿAlī al-Juʿfī, on the authority of Muzāḥim ibn Dāwūd ibn ʿulyh that : A brother of mine died and he was dutiful to his mother, so I saw him in a dream, and I said to him: O my brother,

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Abū Kurayb on the authority of ʿAbda bin Sulaymān and ʿAbdurraḥīm bin Sulaymān on the authority of Muḥammad bin ʿAmr on the authority of Abū Salama. Ibn Mājah referenced it in the Book of al-Zuhd (Asceticism), Chapter: Describing the Paradise (4335) through ʿAbdurraḥmān bin ʿUthmān on the authority of Muḥammad bin ʿAmr on the authority of Abū Salama. Ad-Dārimī in his Sunan, 02/338 through Yazīd bin Hārūn on the authority of on the authority of Muḥammad bin ʿAmr on the authority of Abū Salama. Imām Aḥmad referenced it in his Musnad in different places; 02/404 (9243): through Abū Yūnus; 02/418 (9417) through Al-ʾAʿraj with the same meaning; 02/452 (9832): through Saʿīd Al-Maqbarī on the authority of his father; 02/455 (9870), 02/462 (9950): through Abū Aḍ-Ḍaḥḥāk; and 02/469 (10061): through Muḥammad bin Ziyād.

Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/183 through Abū Kurayb on the authority of ʿAbda and ʿAbdurraḥmān on the authority of Muḥammad bin ʿAmr. Abū Yaʿlā referenced it in his Musnad, 05/209, through Saʿīd bin Al-Musayyab. Ibn Abī Ḥātem referenced it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 10/331 through Yazīd bin Hārūn on the authority of on the authority of Muḥammad bin ʿAmr . Al-Baghawī referenced it Maʿālim At-Tanzīl (The Revelation Signs) through Maʿmar on the authority of Hammām. Al-Qurṭubī cited it in Al-Jāmiʿ li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules),, 17/209, without ʾIsnād.

Al-Farrāʾ cited it in Maʿānī al-Qur'ān (on the meanings of the Qur'an) without attributing it, 03/125.

your brother likes to know what I have become, so he said to me: I am among Lote-trees without thorns, among Talh trees With flowers (or fruits) Piled one above another, in shade long-extended, and By water flowing constantly.

It was said: It means that they do not get tired of it, and what they liked poured for them. (1)

{And fruit in abundance. * Whose season is not limited, Nor (supply) forbidden,} (Quran:56: 32-33) over times.

{Nor (supply) forbidden,} at prices

Al-Qutaibi said: It is not banned as it is forbidden in the orchards of the worldly life.

It was said: The fruit is never cut off if it is reaped, rather a similar one will come out in its place.

[2998] Ibn Fnjwyh reported on the authority of (ʿUbayd Allāh ibn Muḥammad) ibn shnbh, on the authority of Muḥammad ibn Aḥmad ibn Ibrāhīm, on the authority of Muḥammad ibn Hssān Al-Azraq, on the authority of Rayḥān ibn Saʿīd, on the authority of ʿAbbād ibn Kathīr, on the authority of Ayyūb, on the authority of Abī Qlābh, on the authority of Abī Asmāʾ al-Raḥbī, on the authority of Thawbān, may Allah be pleased with him that: The Messenger of Allah, may God's prayers and peace be upon him, said: ((None of the fruits of Paradise was cut, but Allah the Almighty replaced its place with two doubles)). (2)

It was said: It is not forbidden for anyone who wants to take it.

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(1) [2997] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
I did not find him.

(2) [2998] The assessment of the reliability of the chain of transmitters:
Extremely weak ʾIsnād. It includes ʿAbbād bin Kathīr, neglected narrator. It includes narrator whom I cannot find.
The authentication of Ḥadīth:
Aṭ-Ṭabarānī referenced it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 02/102 (1449) through ʿAbbād bin Manṣūr on the authority of ʾAyyūb with the same meaning. Al-Haythamī said in Majmaʿ al-zawāʾid (Collection of Additions), 10/414, that:
Aṭ-Ṭabarānī and Al-Bazzār narrated it, though he said: عيد في مكانها مثلاها. The narrators cited by Aṭ-Ṭabarānī are authenticated. One the two ʾIsnād provided by Al-Bazzār consists of

{And on Thrones (of Dignity), Raised high.}(Quran:56:34).

[2999] Al-Shaykh Abū ʿAlī ibn Abī ʿAmr Al-Ḥīrī Alḥrshy, may Allah have mercy on him, reported on the authority of Abī, on the authority of Al-Ḥasan ibn Hārūn, on the authority of ʿAmmār ibn ʿAbd Al-Jabbār, on the authority of Rishdīn.

[3000] And Ibn Fnjwyh reported on the authority of Ibn Ḥabash, on the authority of Abū ʿAbd al-Raḥmān Al-Nisāʾī, on the authority of Abū Kurayb, on the authority of Rishdīn ibn Saʿd, on the authority of ʿAmr ibn Al-Ḥārith, on the authority of Drrāj Abī Al-Samḥ, on the authority of Abī Al-Haytham, on the authority of Abī Saʿīd Al-Khudrī And Abī Hurayrah, may Allah be pleased with them both that: The Messenger of Allah, may Allah's prayers and peace be upon him, said regarding the verse of Allah the Almighty: **((Indeed, their height for is between heaven and earth, and distance between heaven and earth is a five- hundred years' journey)).** (1)

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authenitcated narrators. Rayḥān is honest and may show mistakes. ʿAbbās is Mudallis and he narrated by the words ʿAn (on the authority of).

(1) **[2999- 2979] The assessment of the reliability of the chain of transmitters:**
A weak ʾIsnād. It includes Darrāj, Abū Al-Haytham and Rahdīn who are all weak narrators.
The authentication of Ḥadīth:
at-Tirmidhī referenced it in the Book of Portraying the Paradise, Chapter: Describing the Paradies People Garments (2540), through Abū Kurayb. Abū ʿīsā said: This tradition is Gharīb and we do not know it except from Rahdīn bin Saʿd. Imām Aḥmad referenced it in his Musnad, 03/75 (11719) through Lahīʿa on the authority of Darrāj on the authority of Abū Al-Haytham. Ibn Ḥibbān referenced it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence), 06/428 (7416) through ʿAbdullāh bin Muḥammad bin Muslim on the authority of Ḥarmala bin Yaḥyā on the authority of Ibn Wahb on the authority of ʿAmr bin Al-Ḥārith. Al-Mundhirī cited it in Targhīb and Tarhīb (Reward and Punishment),, 04/326 (5721) with the same meaning. Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/185 on the authority of Abū Kurayb. Ibn Abī Ḥātem cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),, 10/3332 through Yūnus bin ʿAbdulʾalā on the authority of Ibn Wahb on the authority of ʿAmr bin Al-Ḥārith. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/13 through Abū Saʿīd As-Sharīḥī on the authority of Abū Isḥāq Ath-Thaʿlabī on the authority of Ibn Fanjawayh,; all from the tradition reported by Abū Saʿīd Al-Khudrī. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 01/210 without ʾIsnād, and said: This tradition is Gharīb and we do not know it except from Rahdīn bin Saʿd.

Abū Umāmah Al-Bāhilī, may Allah be pleased with him, said: If a mattress was thrown from their top to bottom, it would not settle until after seventy autumns.

ʻAlī ibn Abī Ṭālib, may Allah be pleased with him, said: They are raised on the beds.

It was said: they are raised one above the other. It was said: Allah means with Thrones; women.

The Arabs call the woman a bed, a dress, and a loincloth as a metaphor; Because beds are the place of women.

{Raised high.} (Quran: 56:34) It was raised with beauty, grace, condition, and obedience of these women over than the women of the worldly life.

The evidence for this interpretation is what Allah the Almighty says: # {We have created (their Companions) Of special creation.} (Quran: 56:35) .

It was said: high, as it is said: a high building, i.e.: tall.

{We have created (their Companions) Of special creation.} (Quran: 56:35) that is: We created them with high design and created them innovatively.

{And made them Virgin-pure (and undefiled),—} (Quran: 56:36) virgins.

{Beloved (by nature), Equal in age,—} (Quran: 56:37) are lovers, beloved to their husbands, said Al-Ḥasan, Mujāhid, Qtādh, and Saʻīd ibn Jubayr, and it is the narration of Al-Wālibī on the authority of Ibn ʻAbbās, may Allah be pleased with them.

ʻIkrimah said: Miliqh (13).

ʻIkrimah said: Ghanijah (14).

Ibn Buraydah said: Alshshakilah is in the language of Makkah (15), and Almghnwjh is in the language of the people of Medina.

[3001] And Abū ʻAbd Allāh al-Ḥusayn ibn mḥmmad Al-Ḥāfiẓ reported on the authority of Aḥmad ibn Ibrāhīm ibn Shādhān on the authority of ʻAbd Allāh ibn Thābit ibn Aḥmad, on the authority of Abū Saʻīd Al'ashajju, on the authority of Ibn Yamān, on the authority of Usāmah ibn Zayd, on the

authority of His father: {# {Beloved (by nature)} (Quran: 56:37) } He said: the women with Good speech. (1)

It was said: Al'urbh in the language of Iraq.

[3002] And Abū 'Abd Allāh Al-Ḥāfiẓ reported on the authority of Aḥmad ibn Muḥmmad ibn Isḥāq Alsnny, on the authority of Ḥāmid ibn Shu'ayb Al-Balkhī, on the authority of Suryj ibn Yūnus, on the authority of Hushaym, on the authority of Al-Mughīrah, on the authority of 'Uthmān, on the authority of Tamīm ibn Hadhlam who said that : The woman who has good manner with her husband. (2)

The Arabs used to say to the woman, if she was well-behaved with and obedient for her husband, then she is" 'Arubh".

The singular of it is" 'Arwb", and the general reading in Arabic of the public: { 'Uruban }, by damma that is the short Arabic vowel"u" , which is the

(1) [3001] The assessment of the reliability of the chain of transmitters:
A weak 'Isnād. It includes 'Usāma Al-'Adawī, a weak narrator due to his bad memorization. It includes narrators whom I cannot find.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmi' Al-Bayān (The Collection of the Interpretations), 27/187 through Abū Kurayb on the authority of Ibn Yamān. Ibn Abī Ḥātem cited it in Tafsīr al-Qur'ān Al-'Aḍhīm (The Exegesis of the Holy Quran), 10/3332. Al-Māwardī cited it in An-Nukat wa Al-'Uyūn (The Beneficial Notes and Best Interpretations), 05/455.
see: Al-Baghawī cited it in Ma'ālim At-Tanzīl (The Revelation Signs), 05/15. Zād Al-Masīr (The Travel Supplements), Ibn Al-Jawzī, 08/143, and Al-Jāmi' li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/211; all on the authority of Zayd bin Aslam.

(2) [3002] The assessment of the reliability of the chain of transmitters:
It includes 'Uthmān bin Bashār whose biography I cannot find.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmi' Al-Bayān (The Collection of the Interpretations), 27/187 through Ibn Ḥumayd on the authority of Jarīr on the authority of Al-Mughīra.
see: Zād Al-Masīr (The Travel Supplements), Ibn Al-Jawzī, 08/142, and he said: Abū Ṣāleḥ narrated it on the authority of ibn 'Abbās, and a'Ubayda narrated accordingly. As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 14/204, and attributed it Sa'īd bin Manṣūr and 'Abd Ḥumayd on the authority of Tamīm bin Ḥadhlam.
see: An-Nukat wa Al-'Uyūn (The Beneficial Notes and Best Interpretations), Al-Māwardī, 05/456. Al-Jāmi' li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/211; both without attributing it.

choice of Abī ʻUbayd and Abī Ḥātim on the original verbal noun, such as: Shakūr, shukr and ṣabūr, ṣabr.

Al-Mufaḍḍal, Yḥyá, āl''msh, Abū Bakr, Ḥamzah, Khalaf, Ismāʻīl, Abū Jaʻfar and ʻAbbā, recited on the authority of Abī ʻAmr: { ʻAraban } by Arabic "sukun" that is Vowellessness as marked at the end of the Arabic letter "Ra" letter for not stressing.

{ Equal in age,—} (Quran: 56:37) of the same in age.

[3003] Ibn Fnjwyh reported on the authority of Ibn shnbh, on the authority of, Al-Firyābī, on the authority of Ibn Abī Shaybah, on the authority of Yazīd ibn Hārūn, on the authority of Ḥammād ibn Salamah, on the authority of ʻAlī ibn Zayd, on the authority of Saʻīd ibn Al-Musayyab, on the authority of Abī Hurayrah, may Allah be pleased with him that the Prophet, peace be upon him, said: **(("The people of Paradise shall enter Paradise without body hair, Murd, white, well- behavioral with Kuhl on their eyes, thirty years of age or thirty-three years., the age that Jesus, peace be upon him stayed in this worldly life, on the creation of their father Adam, peace be upon him, sixty cubits in length by seven cubits with white faces. Their clothes are green, they do not spit, they do not sneeze, they do not urinate, and they do not defecate. Their censers are aloe vera, their combs are gold, and their perfume is musk. They glorify Allah in the morning and in the evening evening.))** (1)

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(1) [3003] The assessment of the reliability of the chain of transmitters:
A weak ʾIsnād. It includes ʾUsāma Al-ʿAdawī, a weak narratorʿAliyy bin Zayd.
The authentication of Ḥadīth:
Al-Bukhāriyy referenced some of it in two places: In the Book of the Beginning of the Creation, Chapter: Describing the Paradise and Indicating that it is Created (3545), and the Book of Prophets' Sayings, Chapter: Creating Adam and his Offspring (3326). Muslim referenced it in the Book of the Paradise and its Blessing and People, , Chapter: the Paradise and its Blessing and People (2834),. At-Tirmidhī referenced it in the Book of Describing the Paradise, Chapter: Describing the Paradise People (2537); All through Hammām bin Munabbih with the same meaning. Ibn Mājah referenced it in the Book of al-Zuhd (Asceticism), Chapter: Describing the Paradise (4333) through Abū Zurʿah with the same meaning. Imām Aḥmad referenced it in his Musnad in different places; 02/231 (7165) and 02/253 (7435) through Abū Ṣāleḥ with the same meaning. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/15 through Abū Saʿīd Ash-Sharīḥī on the authority of Abū Isḥāq Ath-Thaʿlabī on the authority of Ibn Fanjawayh. Al-Mundhirī cited it in Targhīb and Tarhīb (Reward and Punishment),, 04/298 with the same meaning. All from the tradition reported by Abū Hurayrah.

The commentators said: These are the believing women of the worldly life, and the meaning of # {We have created (their Companions) Of special creation.} (Quran: 56:35) means: We created them after the first creation; this is the predicate.

[3004] And Abū ʿAbd Allāh Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn Al-Thaqafī, mayAllah have mercy on him, reported on the authority of Muḥammad ibn Al-Ḥasan ibn ʿAlī Alyqṭyny, on the authority of Aḥmad ibn ʿAbd Allāh ibn Yazīd Al-ʿAqīlī, on the authority of Ṣafwān ibn Ṣāliḥ, on the authority of Al-Walīd ibn Muslim, on the authority of ʿAbd Al-ʿAzīz ibn al-Ḥaṣīn, on the authority of Ibn Abī Njyḥ, on the authority of Mujāhid,that: The Messenger of Allah, may Allah bless him and grant him peace, went to ʿĀ'ishah, may Allah be pleased with her, and there was an old woman from Banī ʿĀmir with her, and he said: ((Who is this old woman with you, O ʿĀ'ishah)) She said: One of my aunts, O The Messenger of Allah. The Messenger, may Allah's prayers and peace be upon him, said: ((The old- aged do not enter Paradise)), the old woman became very sad. When the Messenger of Allah, may Allah's prayers and peace be upon him, returned, ʿĀ'ishah, may Allah be pleased with her, mentioned to him what the old woman felt, and he said, peace be upon him: ((If she enters Paradise, she will be another form of creation)). (1)

[3005] Al-Ḥusayn ibn Muḥammad reported on the authority of Abū Zurʿah, on the authority of Aḥmad ibn ʿAlī ibn Al-Ḥusayn ibn ʿAlī Al-Rāzī, on the authority of Abū ʿAlī al-Ḥusayn ibn Ismāʿīl Al-Fārisī, on the authority of Bukhārā, on the authority of ʿĪsá ibn ʿUmar ibn Maymūn al-Bukhārī, on the authority of Al-Musayyab ibn Isḥāq, on the authority of ʿĪsá ibn Maymūn, on the authority of his neighbor: Ismāʿīl ibn Abī Ziyād, on the authority of

(1) [3004] The assessment of the reliability of the chain of transmitters:
A weak ʾIsnād due to ʾIrsāl. Ibn Ḥuṣayn is a weak narrator.
The authentication of Ḥadīth:
Aṭ-Ṭabarānī referenced it in al-Muʿjam al-Awsaṭ (the medium lexicon), 05/357 (5545) through Qatāda on the authority of Saʿīd bin Al-Musayyab.
see: Majmaʿ Az-Zawāʾid (The Collection of the Additions), Al-Haythamī, 10/419. As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/224, and said: Al-Bayhaqī referenced it Shuʿb Al-ʾīmān (The Branches of Faith), 06/158. But I did not find it. All from the tradition reported by ʿĀ'isha.

Al-Ḥasan, on the authority of Umm Salamah, the wife of the Prophet, may Allah be pleased with her, that she said: I asked the Prophet, may Allah's prayers and peace be upon him, about what Allah the Almighty says: # {We have created (their Companions) Of special creation * And made them Virgin-pure (and undefiled),—.} (Quran: 56:35*36) ((O Umm Salamah, they are the ones who were dead in the worldly life, as old- aged women Shamta (16) Amsha (17) Ramsa (18) Allah makes them, after old age, into the same young birth)). (1)

(16) Al-Shamat: gray- haired.See: ((Lisan Al-Arab)) by Ibn Manzoor (Shamat).

(17) Poor vision of the eye with its tears flowing at most of its time. See: ((Lisan Al-Arab)) by Ibn Manzoor (Amish).

(18) Ramas in the eye is like retching, and it is a speckle that is expelled by the eye and gathers in the place where it oozes. See ((Lisan Al-Arab)) by Ibn Manzoor (Rams).

[3006] And Al-Ḥusayn ibn Muḥmmad reported on the authority of Mūsá ibn Muḥmmad, on the authority of Al-Ḥasan ibn 'lwyh, on the authority of Ismā'īl ibn 'Īsá, on the authority of Al-Musayyab ibn sharīk who said that: # {We have created (their Companions) Of special creation * And made them Virgin-pure (and undefiled),—.} (Quran: 56:35*36) means They are the old women of the worldly life, they are recreated by Allah the Almighty as a new creation. Whenever their husbands come to them, they find them virgins, so

(1) [3005] The authentication of Ḥadīth:
An extremely weak ʾIsnād. It includes: ʾIsmāʿīl bin Abī Ziyād, a neglected narrator. it includes narrators whom I cannot find.
The authentication of Ḥadīth:
The tradition is a part excerpted from a long-winded tradition that Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/188 through Hishām bin Ḥassān on the authority of Alḥassan on the authority of his mother on the authority of Umm Salama. Aṭ-Ṭabarānī referenced it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 23/367 (870) through Hishām bin Ḥassān on the authority of Alḥassan on the authority of his mother on the authority of Umm Salama.
Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 13/372. See: Targhīb and Tarhīb (Reward and Punishment), of Al-Mundhirī, 04/331 (5738). All from the tradition reported by Umm Salama.

when ʻĀ'ishah, may Allah be pleased with her, heard that the Prophet, may Allah's prayers and peace be upon him, (say this verse), she said: And its pain. The Prophet, peace be upon him, said: ((There is no pain)). (1)

And it was said: They are Companions With beautiful, big, And lustrous eyes, in Arabic Al-Ḥūr Al-ʻAyn.

[3007] Abū ʻAbd Allāh Muḥmmad ibn Fnjwyh reported on the authority of ʻUmar ibn Al-khiṭāb, on the authority of Muḥammad ibn ʻAbd al-ʻAzīz ibn ʻAbd Al-Malik Al-ʻUthmānī, on the authority of Al-ʻAbbās ibn Al-Walīd, on the authority of ʻAbd Allāh ibn Hārūn, on the authority of Hishām, on the authority of ʻUrwah, on the authority of his father, on the authority of ʻĀ'ishah, may Allah be pleased with her, that the Prophet, may Allah's prayers and peace be upon him, said: **((God created Al-Ḥūr Al-ʻAyn,** the Companions With beautiful, big, And lustrous eyes, **from the praises of the angels - there are no first-borns among them – beloved by nature who are in love with their husbands, and they are equals)).** (2)

[3008] Al-Ḥusayn ibn Muḥammad reported on the authority of Muḥammad ibn ʻAlī ibn Al-Ḥusayn Al-Ṣūfī, on the authority of Abū Muslim Alkjy, on the authority of Ḥajjāj, on the authority of Mubārak , on the authority of Al-Ḥasan ibn Abī Al-Ḥasan who narrated that an elderly old woman came to the Prophet, may Allah bless him and grant him peace, and said: O The Messenger of Allah, I ask you to pray to Allah for me to admit me to Paradise, so the Prophet said: **((O mother , old women do not enter Paradise))** She left crying, and the Prophet, may Allah's prayers be upon him, said: **((Tell her that she is not an old woman on that day, for Allah the**

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(1) [3006] The assessment of the reliability of the chain of transmitters:
An extremely weak ʾIsnād. It includes: Al-Musayyab whose tradition is, neglected. it includes narrators whom I cannot find.
The authentication of Ḥadīth:
See: *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/211.

(2) [3007] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
As-Siyūṭī cited it in Al-Jāmiʿ Aṣ-Ṣaghīr (The Minor Collection), 01/234 (3855) and attributed it to Ibn Mardawayh on the authority of ʿĀʾisha.

Almighty says: {# {We have created (their Companions) Of special creation * And made them Virgin-pure (and undefiled),—* Beloved (by nature) Equal in age,—.} (Quran: 56: 35*36*37). [1]

[3009] On the authority of Al-Musayyab ibn sharīk, on the authority of ʻAbd al-Raḥmān Al-Ifrīqī, on the authority of ʻAbd Allāh ibn Masʻūd who said that: If the women of the worldly life enter Paradise, they will be preferred over Al-Ḥūr Al-ʻAyn, with their prayers in this world). [2]

[3010] Abū Muḥmmad ʻAbd Allāh ibn Muḥammad ibn Al-Ṭayyib, may Allah have mercy on him, reported on the authority of Abū Saʻīd ʻAmr ibn Muḥammad ibn Manṣūr, on the authority of Abū Bakr Muḥammad ibn Sulaymān ibn Al-Ḥārith Al-Wāsiṭī, on the authority of Khallād ibn Yaḥyá ibn Ṣafwān Al-Sulamī, on the authority of Sufyān Al-thawrī , on the authority of Yazīd ibn Abān, on the authority of Anas ibn Mālik, may Allah be pleased with him,that the Prophet, may God bless him and grant him peace, said about the Verse of Allah the Almighty:

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(1) [3008] The assessment of the reliability of the chain of transmitters:
A sound ʾIsnād. It includes Muḥammad bin ʿAliyy who was inaccurately and recklessly reporting traditions at the end of his lifetime. Al-Mubārak bin Faḍāla is honest and Mudallis and announced that he was hearing the tradition.
The authentication of Ḥadīth:
at-Tirmidhī referenced it in Ash-Shamāʾl (The Prophet's Characteristics), p. 241. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/14, both through Muṣʿab bin Al-Miqdām on the authority of Al-Mubārak bin Faḍāla.
As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/224, and attributed it to ʿAbd bin Ḥumayd. Ibn Al-Mundhir and Al-Bayhaqī cited it in al-Baʻth (the resurrection).

(2) [3009] The assessment of the reliability of the chain of transmitters:
Extremely weak ʾIsnād. It includes Al-Musayyab bin Sharīk who is a neglected narrator.
The authentication of Ḥadīth:
The tradition is supproted by Shāhid (another tradition with the same meaning or text through another ʾIsnād) and is a part excerpted from a long-winded tradition that Aṭ-Ṭabarānī referenced it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 23/367 (870) with ʾIsnād.
Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 13/373. See: Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/14. Al-Mundhirī cited it in Targhīb and Tarhīb (Reward and Punishment),, 04/331 (5738) and attributed it to Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr (The Major Lexicon); all from the tradition reported by Umm Salama.

{We have created (their Companions) Of special creation.} (Quran: 56:35), that: **((Old women who were aged ʻMshan and rmṣan in this worldly life, are recreated and become virgins)).** (1)

{For the companions Of the Right Hand.} (Quran: 56:38) meaning: this is for those on the right.

{A (goodly) number From those of old,} (Quran: 56:39) means: from the past nations.

{And a (goodly) number From those of later times.} (Quran: 56:40) from the nation of Muhammad, peace be upon him.

Al-Farrā' said: Allah marked it with damma, that is the short Arabic vowel "u" on the resumption or as the predicate of deletion of the adjective, and its metaphor: the right-handers are two groups; one group of these and another group of those, and the first is from the past nations, and the last are this nation.

[3011] Al-Ḥusayn ibn Muḥammad Al-ʻAdl reported on the authority of ʻAbd Allāh ibn ʻAbd al-Raḥmān Al-Daqqāq, on the authority of Muḥammad ibn ʻAbd Al-ʻAzīz, on the authority of Muḥammad ibn Al-Walīd Al-Qurashī and ʻĪsá ibn Almsāwr who uttered that Al-Walīd ibn Muslim, on the authority of ʻĪsá ibn Mūsá Abū Muḥmmad and others, on the authority of ʻUrwah ibn

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(1) [3010] The assessment of the reliability of the chain of transmitters:
A weak ʾIsnād. It includes Yazīd bin Abān Ar-Ruqāshī a weak narrator. I did not find the author's teacher.
The authentication of Ḥadīth:
at-Tirmidhī referenced it in the Book of Exegesis, Chapter: Sūrah of Wāqiʿa (3296) through al-Ḥusayn bin Ḥurayth Al-Khuzāʿī on the authority of Wakīʿ on the authority of Mūsā bin ʿUbayda on the authority of Yazīd bin Abān with the same meaning. Abū ʿīsā said: This tradition is Gharīb, we know it only as Marfūʿ (A tradition attributed to the Prophet (PBUH)) from the tradition reported by Mūsā bin ʿUbayda, but Mūsā bin ʿUbayda and Yazīd Ar-Ruqāshī are both weak narrators.
Ibn Abī Ḥātem referenced it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 10/3331 on the authority of Mūsā bin ʿUbayda on the authority of Yazīd bin Abān with the same meaning. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/14 through Abū Saʿīd As-Sharīḥī on the authority of Abū Isḥāq Ath-Thaʿlabī on the authority of ʿAbdullāh Al-Khaṭīb. Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),, 13/372 on the authority of Mūsā bin ʿUbayda.

Ruwaym who said that : When Allah the Almighty revealed to His Messenger, may Allah bless him and grant him peace:

{A number of people From those of old,* And a few from those Of later times.}(Quran: 56:13*14) ʿUmar ibn Al-Khiṭāb, may Allah be pleased with him, wept and said: O Prophet of Allah, a group of the formers, and a few of us. We have believed in the Messenger of Allah and trusted him, and few of us will be saved? So Allah Almighty sent down

{A (goodly) number From those of old,* And a (goodly) number From those of later times}(Quran: 56:39*40) So the Messenger of Allah, may Allah bless him and grant him peace, called ʿUmar ibn Al-Khiṭāb and said: ((O Ibn Al-Khattab, Allah Almighty has sent a verse down regarding what you asked # {A (goodly) number From those of old,* And a (goodly) number From those of later times}(Quran: 56:39*40) Omar, May Allah be pleased with him, said: We are satisfied, O our Lord, so praise be to You, truthful is our Messenger. The Messenger of Allah, may Allah's prayers and peace be upon him, said: ((From Adam to us a group, and from us until the Day of Resurrection a group; neither prophets nor truthful but they are common of the black camels shepherds, who witnessed that: There is no god, but Allah)). (1)

[3012] ʿAqīl ibn Muḥammad Al-Faqīh reported on the authority of Abā Al-Faraj al-Baghdādī Al-Qāḍī, on the authority of Muḥammad ibn Jarīr, on the authority of Zayd, on the authority of Saʿīd, on the authority of Qtādh, on the authority of Al-Ḥasan, on the authority of ʿUmrān ibn Al-Ḥaṣīn, on the authority of ʿAbd Allāh ibn Masʿūd May Allah be pleased with him, who said : We talked with the Messenger of Allah, may Allah's prayers and peace be upon him, one night, until we got tired of talking. Then we returned to our families. In the morning, The Prophet, peace be upon him, once came out to us and said, "Some nations were displayed before me. A prophet would pass

(1) [3011] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/16 through Abū Saʿīd As-Sharīḥī on the authority of Abū Isḥāq Ath-Thaʿlabī.
see: Asbāb An-Nuzūl (Reason of Revelation), Al-Wāḥidī,, p. 422. Zād Al-Masīr (The Travel Supplements), Ibn Al-Jawzī, 08/143.

in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look" I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet did not tell who those 70,000 were. So the companions of the Prophet started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring." That talk reached the Prophet who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger ! Am I one of those (70,000)?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, " 'Ukasha has anticipated you.". Then the Prophet, peace be upon him, said to us: ((May my father and mother be sacrificed for you. If you are able to be among the seventy thousand it is acceptable, if not try to be among the people of Little mountains, if not able to be try to be of the people of the horizon, as I have seen People confusing a lot)). (1)

(1) [3012] The authentication of Ḥadīth:

It includes the author's teacher whom I cannot findm though he was mentioned in other ʾIsnāds, as shall be cited soon.

The authentication of Ḥadīth:

Al-Bukhāriyy referenced it the Book of Medicine, Chapter: Cauterizing or Being Cauterized (5705), through Ḥuṣayn on the authority of ʿĀmer on the authority of ʿImrān bin Ḥuṣayn with the same meaning. Muslim referenced it in the Book of Faith, Chapter: Some Muslims Sects's Accesing the Paradise without Reckoning nor Punishment (371), through Muḥammad bin Sīrīn on the authority of ʿImrān bin Ḥuṣayn with the same meaning. Imām Aḥmad referenced it in the Musnad, 01/401 (3806), through ʿAbdurrazzāq on the authority of Maʿmar on the authority of Qatāda. Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/190 through Yazīd on the authority of Saʿīd. Ibn Abī Ḥātem referenced it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 10/3333 through Muḥammad

Ibn Masʿūd, peace be upon him said: When the Prophet, may Allah bless him and grant him peace, went, we said: who are these seventy thousand. We agreed that they were people who are born in Islam, and they do not stop embracing it until they die as Muslims.

So their conversation grew to the Prophet

'I hope that you will be a quarter of the people of Paradise.' We said: Allahu Akbar. Then he said: 'I hope that you will be a third of the people of Paradise.' We said: Allahu Akbar. Then he said: 'I hope that you will be half of the people of Paradise.' We said: Allahu Akbar. Then the Prophet recited " A (goodly) number From those of old, *And a (goodly) number From those of later times." (Quran:56:39*40)

Abū al-ʻĀlīyah, Mujāhid, ʻAṭāʾ ibn Abī Rabāḥ and Al-Ḍaḥḥāk : A (goodly) number From those of old means: of the forefathers of this nation. "And a (goodly) number From those of later times." Means: From this nation, from the latter of them. This is evidenced by what Ibn ʻAbbās, mayAllah be pleased with them both, narrated regarding these verses: A (goodly) number From those of old means: of the forefathers of this nation. "And a (goodly) number

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bin Bakkār on the authority of Saʿīd Bashīr. See: Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 13/380 and attributed it to Ibn Abī Ḥātem with his ʾIsnād.

The assessment of the reliability of the chain of transmitters:

Muʿllaq (lit. hanged) ʾIsnād.

The authentication of Ḥadīth:

Supported by Shāhid (another tradition with the same meaning or text through another ʾIsnād).

Muslim referenced it in the Book of Fast, Chapter: Banning Fast in the Days of Tashrīq (1141), from the tradition reported by Nubaysha Al-Hudhalī with the same meaning. Abū Dāwūd in the Book of Fast, Chapter: Fasting the Days of Tashrīq (2419) from the tradition reported by ʿUqba bin ʿĀmer. at-Tirmidhī referenced it in the Book of Fast, Chapter: Discouraging to Fast in the Days of Tashrīq (773), from the tradition reported by ʿUqba bin ʿĀmer, with the same meaning. ʾIbn Mājah referenced it in the Book of Fast, Chapter: Banning Fast in the Days of Tashrīq (1719) from the tradition reported by Abū Hurayrah with the same meaning. Annasāʾiyy referenced it in the Book of Pilgrimage Rites, Chapter: Prohibiting to Fast in Day of Arafa, 05/252 from the tradition reported by ʿUqba bin ʿĀmer, with the same meaning. Ad-Dārimī referenced it in his Sunan, 02/24 (1807) from the tradition reported by Bishr bin Suḥaym with the same meaning.

From those of later times. The Prophet, peace be upon him, said: ((They are all from my nation)).

The Companions of the Left Hand,—What will be The Companions of The Left Hand ? .(Quran: 56:41)Allah has mentioned the places of the people of Hell and named them The Companions of the Left Hand; Because they take their books with their left hand. Then Allah has exalted their remembrance in affliction and torment, and said What will be The Companions of The Left Hand ?

(They will be) in the midst Of a fierce Blast of Fire And in Boiling Water, .(Quran: 56:42): In a blaze of fire and hot from it

And in Boiling Water: Hot water that it hotness exceeds .

#And in the shades Of Black Smoke.(Quran: 56:43): From a very black smoke

Quṭrub sang:

And I drank from the belly of a pure spring,

The Euphrates flowing like a steaming bath.

Ibn Zayd said: Black Smoke in Arabic" Alyḥmwm" is A mountain in Hell to whose shadow the people of Hell seek help.

#{Nothing (will there be) To refresh, nor to please : } (Quran:56:44)

rather hot; Because it is from the smoke of Hellfire

nor to please }

That is nor dulcet, Al-Ḍaḥḥāk Said

Sa'īd ibn Jubayr said: nor good.

That is equal to

Quran:26:7), the word nobel. { how many Noble things of all kinds }

Muqātil said : nor delicious

Qatada said: Neither is the cool of the place, nor the nice view, and it is the shade that does not stops the flames.

It was said

{ And in the shades Of Black Smoke :}

.

That is From the fire they will be tormented by , as Allah says

{They shall have Layers Of Fire above them, } (Quran:39:16)

Al-Farrāʾ said the Arabs make the nobel subordinate to everything, denied to be descriped with vilify.

Ibn Kaysān said "Black Smoke" Name of fire.

Al-Ḍaḥḥāk. Said: The fire is black, its people are black, and everything in it is black.

On the authority of Abī Hurayrah May Allah be pleased with him that the Prophet peace be upon him said"The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black. Its embers are not quenched

"This Fire of yours, which the sons of Adam kindle, is one part from seventy parts of the heat of the Hell." They said: "By Allah! Would it not have been enough O Messenger of Allah?!" He said: "It is sixty-nine parts more – all of them similar in heat. Had it not been extinguished in the sea twice, you would have never benefited from it"

On the authority of Abī Hurayrah May Allah be pleased with him that the Prophet peace be upon him said"If a man from the people of Hell breathed on a seat in which there are a hundred thousand or more, they would die from the heat of his breath, and if an ember from Hell fell on the top of Mount, it would be tamped until it reached the seventh earth, and if like the nostrils of a bull were opened from Hell in the East, the mountains of Morocco would melt for them, and if a garment from the garments of Hell spread between the heavens and the earth, it would perish from between the heavens and the earth, from the intensity of its heat, and if a bucket of the drink of Hell was poured into all the rivers of the world, none of the people of the earth would be able to taste water from it, even if a link in that chain that Allah haas mentioned In His Book was placed on the greatest mountain in the earth, it would melt from its heat and burning"

. #{For that they were wont To be indulged, before that} (Quran:56:45)

That is in worldly life before this torture

, { In wealth (and luxury}, blessed

#{And persisted obstinately! }(Quran:56:46)

They stayed and perpetuated

{ In wickedness supreme }

The great sin, which is associating partners with Allah, but Allah Almighty called polytheism wickedness. Because when Allah Almighty took thTe covenant of the servants at the beginning of creation on faith and monotheism, and that they would not associate anything with Him, they were sworn to that by His taking the covenant upon them, so their polytheism was wickedness, and it is known that taking the covenant includes doing every obedience and leaving every sin, so wickedness included every sin.

Abū Bakr Al-Aṣamm said : They used to swear that Allah would not resurrect those who die, and that idols are equal partners to God, and that God has a wife and a child, and they used to keep on that, so that was their wickedness.

Al-Shaʿbī said: It is the dipping oath

The prophet peace be upon him said" If anyone swears a firm oath - knowingly, intentionally, taking by it property belonging to a Muslim, Allah will be angry with him when he meets Him (on the Day of Resurrection)."

In another narration about the Prophet "If anyone seized - by his oath - what rightly belongs to a Muslim, Allah has made the Hell-fire compulsory for him and forbidden for him the Paradise." A man asked, "O Allah's Messenger, even if it were something insignificant?" He replied, "Even if it were a stick from an Arak tree."

Allah the Almighty says As for those who sell the faith they owe to God and their own plighted word for a small price

(Quran: 3:77)

#And they used to say, " What ! when we die And become dust and bones, Shall we then indeed Be raised up again ?— (Quran:56:47)

That is, if we are misled and lost in the land. "Shall we then indeed Be raised up again ?—"

#{ "(We) and our fathers of old ? "}(Quran: 56:48) A denial and exclusion of the resurrection

#{ Say : } (Quran:56:49) Oh Muḥammad

“ Yea, those of old of your ancestors And those of later times, of you

#{ “ All will certainly be Gathered together for the meeting Appointed for a Day Well-known. (Quran:56:50)

That is: the time of the resurrection, then it is said to them

#{ “ Then will ye truly,— O ye that go wrong,. } (Quran:56:51) from guidance

And treat (Truth) as Falsehood !—

That is you deny the resurrection

#{Ye will surely taste Of the Tree of Zaqqūm. } (Quran:56:52)

It is a tree with unpleasant taste and appearance, which was mentioned in Sūrat Alṣāfāt

#{Then will ye fill Your insides therewith, } (Quran:56:53)

That is from the tree you will fill Your insides

{And drink Boiling Water On top of it : } (Quran:56:54)

That is: on food, and it was said: on the tree, because it is male and female.

Boiling Water

From the water whose boiling has increased, which is the pus of the people of Hell.

{Indeed ye shall drink Like diseased camels Raging with thirst ! } (Quran:56:55)

The recitation of Nāfi‘, Shaybah, Abū Ja‘far, Al-A‘raj, Al-Zahrī, Ṭalḥah, Al’‘msh, Yaḥyá, ‘Āṣim, Ḥamzah, Ayyūb,and Sallām of drink is "Shuriba", with the Arabic short vowel "u" after the sh, that was chosen by Abū Ḥātim. The others recited with the Arabic short vowel "a" after the Sh,"Sharb", that was chosen by Abū ‘Ubayd.

Al-Kisā’ī said on the authority of Yaḥyá ibn Sa‘īd, on the authority of Ibn Jurayj that I mentioned for Ja‘far ibn Muḥammad the recitation of ‘Abd Allāh's companions with the Arabic short vowel"a", he said "right, Have you not heard that the Prophet, peace be upon him, sent Budayl ibn Warqā’,may Allah be pleased with him to the people of Muná in the days of tashriq are.

? He said (O people, do not fast, for these are the days of eating, drinking (Sharb), and marriage)" Sharb with the Arabic short vowel"a" . These are two good accents.

The Arab say Shrbt sharban shurban shuruban with two dammas; two short Arabic vowels(u).

Abū Zayd al-Anṣārī said: I heard the Arabs say with the "bi-Fatḥ al-Shīn, ḍmhā or ksrhā",that is the use of short Arabic vowel"a",the short Arabic Vowel"u"or the short Arabic vowel"i".The use of the short Arabic vowel "a" is the right infinitive as the infinitive of the three marks is "do" the Arabic word "Fa'l". The verb is turned to the repetition of only on time of action and it is said in Arabic "Fa'lah " as "sharbah". When using the short vowel "u" which is in Arbic "damma", the noun can be function as infinitive.

"diseased camels" or "Alhīm" in Arabic means: Thirsty camels. 'Ikrimah and Qtādh said, Qatadah: It is a disease that takes the camel, it is not quenched with it, and it continues to drink until it perishes. This disease is called in Arabic" Alhuyām" , the male camel ahyam, and the she camel is "haymā'" and plural camels is " hīm".

Labīd said:

I ventured into her knowledge with disheveled hair,

And the fragrance of celebration on my lips.

And so weak camels " hīm" from the people of Al'īdīyi.

Al-Ḍaḥḥāk, Ibn 'Uyaynah and Ibn Kaysān said "Alhīm" is Plain land, with sand.

#Such will be their entertainment On the Day of Requital ! (Quran:56:56)

That is: their sustenance, their food, and what is prepared for them.

On the Day of Requital !

That is: the day of punishment

Ibn Abī Isḥāq aljaḥdarī 'Abbās their entertainment in Arabic nzlhm with Arabic null vowel Alzāy

#It is We Who have Created you : why will ye Not witness the Truth ? (Quran:56:57)

That is So why not ?

witness the Truth of Resurrection, as you know that Allah is your Creator.

#Do ye then see ?— The (human Seed) that Ye throw out, (Quran:56:58)

What you pour of semen into the wombs

Abū alssammāl, Muḥammad ibn alsamyf‘and Ashhab al-‘Aqīlī recited The (human Seed) that Ye throw out in Arabic "Tamnūn with "Fatḥ altā’" that is with short a as a mark to the Arabic letter "tā". These are two dialects

Is it ye who create it, Or are We the Creators ? , (Quran:56:59) #

That is you making the man's shape out of it

, Or are We the Creators ? The decreer and the shaper.

#We have decreed Death To be your common lot, And We are not To be frustrated (Quran:56:60)

Mujāhid, Ḥamīd, Ibn muḥyṣin, Ibn Kathīr recited the word "decreed" that is "Qdrnā" in Arabic with no stress, while others stressed it, that We have decreed' Naḥnu qddarnā"

We have decreed Death To be your common lot

Some of you live until they reach old age, and some of you die as youngman, a boy, and a child, and on the authority of al-Ḍaḥḥāk, Allah equated the people of heaven with the people of the earth. It was said: We wrote an equal amount, with no increase or decrease.

And We are not To be frustrated We will not be helpless to destroy you and replace you with the likes of you, for that is what Alallah says:

#From changing your Forms And creating you (again) In (Forms) that ye know not.

(Quran:56:61)

In (Forms) that ye know not.and make you

In shapes

Mujāhid said "In any shape We want, He says: We change your creation how we want." It was said: We will resurrect you at a time of which you do not know.

Sa‘īd ibn al-Musayyab said in the word of Allah In (Forms) that ye know not.

It means: in the giblet of black birds, they are in Brahūtu as if they were swallowtails and Brahūtu is a valley in Yemen.

Al-Ḥasan said And creating you (again) In (Forms) that ye know not.

That is: We will change your characteristics, and make you monkeys and pigs, as We did with the people before you.

said Alsdy

We create you in your bad(shapes)manners.

It was said: This is on the second creation. Allah says: We will bring you back in the Hereafter and you do not know how.

#And ye certainly know already The first form of creation : Why then do ye not Celebrate His praises ? (Quran:56:62)

The creation of Adam

It was said: The first formation, the first creation, a sperm, then a clot, then a lump, and you were nothing.

Why then do ye not

That is: so.

Celebrate His praises ?

The public recited the word creation " al-Nash'ah" in Arabic with shortening

Al-Ḥasan, Mujāhid, Ibn Kathīr, Ḥamīd, Ibn mḥyaṣin, Abū ʿAmr, aljaḥdary "al-Nash'ah" with longing. This has been preceeded

Why then do ye not Celebrate His praises ?

That is: Can you reflect and think that I am able to bring you back as I was able to start your creation .

Al-Ḥusayn ibn al-Faḍl said in this aspect: And this, even if it is not rejected, is what I have in this verse And creating you (again) In (Forms) that ye know not

from how, And ye certainly know already The first form of creation

That is: We create you for resurrection after death from where you do not know, how I willed, and that is because you knew the first creation how it was in the wombs of mothers. In the first generation over the other generation.

Indeed, We created you, ordained you, and formed you, and transferred you from one state to another, so the second creation is not more wondrous than the first, and there is evidence for the validity of the analogy, because it taught them to infer the first creation from the other.

See ye the seed that Ye sow in the ground ? (Quran:56:63)

That is: you stir up the land in which you raise and spead the seed.

#Is it ye that cause it To grow, (Quran:56:64) That is: you raise it.

or are We The Cause ? That is: those who grow it

3013 Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn, said on the authority of ʻUmar ibn Muḥammad ibn ʻAlī al-Zayyāt, on the authority of Abū ʻAbd Allāh Aḥmad ibn ʻAbd al-Raḥmān ibn Marzūq, on the authority of Muslim ibn Abī Muslim aljrmī, on the authority of Mukhallad ibn al-Ḥusayn Hishām ibn Ḥassān, on the authority of Muḥammad Ibn Sīrīn, on the authority of Abī Hurayrah (May Allah be pleased with him) that the Prophet (peace be upon him) said "No one among you should say:I grow plant, but I sow because the grower is Allah" See ye the seed that Ye sow in the ground ? Is it ye that cause it To grow, or are We The Cause ? (1)

Abū Hurayrah, may Allah be pleased with him: Did you not hear the words of Allah the Almighty?

#Were it Our Will, We could crumble it To dry powder, and ye would Be left in wonderment (Quran:56:65)

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(1) [3013] The assessment of the reliability of the chain of transmitters:
Sound ʾIsnād.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/198 through Aḥmad bin Al-Walīd Al-Qurashī on the authority of Muslim bin Abī Muslim Al-Jirmī,. An-Naḥās cited it in ʾIʿrāb Al-Qurʾān (Parcing the Quran), 04/340. Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations), 05/490 as Marfūʿ (A tradition attributed to the Prophet (PBUH)). Al-Bayhaqī referenced it Shuʿb Al-ʾīmān (The Branches of Faith),, 04/311-312 (5217) through Abū al-Ḥusayn Muḥammad bin ʿAliyy bin Makhlad on the authority of ʿUmar Az-Zayyāt on the authority of Aḥmad Al-Bayrūnī, on the authority of Muslim bin Abī Muslim Al-Jirmī,, and through Khalaf bin Al-Haytham , on the authority of Muslim bin Abī Muslim Al-Jirmī, 04/312 (5218).
As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/230, and attributed it to Ibn Mardawayh.

Chaff that is not useful for eating or food.

Marrah al-Hamadānī said: A plant without wheat

and ye would Be left in Arabic "Fẓltm". The public recited it with the Arabic short vowel "a". ʻAbd Allāh recited" Faẓiltum" with the Arabic short vowel"i".The origin is: " Ẓlaltum".So, the deletion of one of the" L' is to ease. The one who recites with the Arabic short vowel"a" that is the origin. The one who recites with Arabic short vowel"i" that is the transition of the mark of "al-Lām" omitted to "al-ẓā'".

ye would Be left in wonderment

Yamān said: You regret your expenses.

His evidence:"And he remained twisting And turning his hands Over what he had spent On his property, which had (Now) tumbled to pieces To its very foundations,"(Quran:18:42)

Qtādh said: You are amazed at what has befallen you

ʻIkrimah said: That is, you are blaming.

Al-Ḥasan said: You regret your previous disobedience to Allah, which required your punishment, until you got what you got in your crops.

Ibn Zayd said: You are amazed.

Ibn Kaysān said: You grieve, which is one of the opposites

The Arab say "wonder" that is"be blessed" and wonder that is "be sad"

Al-Farrā' said in Aabic "Tfkkahwn, tfakkanūna" that is in English you wonder and think. Al-Ḥadd and al-Nūn is the language of ʻkl [1].

It was said: wonderment: is Talking about what does not concern you, and some of it was said to be joking

(Saying), " We are indeed Left with debts (for nothing) :(Quran:56:66)

Almfḍḍal and Abū Bakr recited " We are indeed" in Arabic" A'nā" with two glottal stops, Arabic letter " hamza" twice as a way of questioning in Arabic. ʻĀṣim narrated on the authority of Zr ibn ḥubysh.

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(1) (19)See: ((Zād al-Musayyar)) by Ibn al-Jawzī 8/148, ((al-Jāmiʻ li-aḥkām al-Qur'ān)) by Al--Qurṭubī 17/142, and attributed to Al- Farrā'.
ʻKl: They are the sons of ʻKl, the belly of Ṭābkhh, from Al-ʻAdnānīyah.
See:"Nihāyat al-arab fī maʻrifat ansāb al-ʻArab" by Al-Qalqashandī(p. 367).

The others recited with one glottal stops, Arabic letter " hamza" on the attribute

That is they say " We are indeed Left with debts (for nothing)

Mujāhid, ʻIkrimah and Qtādh said : we are fond of

Left with debts That is torture

Ibn Abi Najih narrated on the authority of Mujāhid, also: We are cursed

Muqātil ibn Ḥayyān said: perished.

Ibn ʻAbbās and Qtādh said also:Indeed we are tormented. They said: Wrath Is indeed an affliction grievous

And what we spent became a debt for us

Murrah Alhmdāny said Held accountable.

Al-Ḍaḥḥāk Ibn Kaysān said: We lost our money and our crops went, and what we spent became a debt on us,

" Indeed are we shut out (Of the fruits of our labour). "(Quran:56:67)

That is: limited, forbidden, meaning underprivileged whose livelihood has been cut short (20) and the deprived vs. sustenance

On the authority of Anas May Allah be pleased with him that the Prophet (peace be upon him) passes a land possessed by Al-Anṣār and said:

He said: "What prevents you from plowing it?" They said: barrenness. He said: "Do not do that, for Allah says: I am the sower, if you wish, I sow with water, and if I wish, I sow with wind, and if I wish, I sow with seed.

Then he recited See ye the seed that Ye sow in the ground ? Is it ye that cause it To grow, or are We The Cause ?

#See ye the water Which ye drink ?(Quran:56:68), tha is the rain

Do ye bring it Down (In rain) from the Cloud Or do We ?(Quran:56:69)

Meaning: clouds. In Arabic the singular of it is " Mznh."

The poet said

For we are like the raindrops, abundant in our measure,

Generous and never counted as stingy in our nature.

Do ye bring it Down (In rain) from the Cloud Or do We ?

Bring water from the clouds

#Were it Our Will, We could make it Salt (and unpalatable) : Then why do ye not Give thanks ?(Quran:56:70)

Ibn ʿAbbās, May Allah be pleased with them both, said: very salty.

Al-Ḥasan said: extremely bitter

Then why do ye not That is: so Give thanks Who did that to you.

See ye the Fire Which ye kindle ?(Quran:56:71)

From your ulna: It is said The fire was ignited, if you kindled it. The ulna ignited, if the fire was kindled by it

The fire was seen when I ignited it, andThe fire of the ulna ignited: when the fire was ignited from it

That is: you ingite and extract from your forearm, it is said: the fire is shown when you ignite it, and the forearm is seen: when the fire is ignited from it.

Is it ye who grow The tree which feeds The fire, or do We Grow it ?(Quran:56:72) you created The tree which feeds The fire from which the fire is kindled.It is Almrkhu (21) and Alʿafār (22) (23)

or do We Grow it ?

We are the Creators and Inventors.

We have made it A memorial (of Our handiwork), And an article of comfort And convenience for The denizens of deserts. Meaning: the fire of the worldly life.

. A memorial (of Our handiwork) Of the great fire

On the authority of Abī Hurayrah

The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat

A memorial attaining and benefit

(of Our handiwork) in Arabic " Llmqwyn " For the travelers, they were given this name because they settled in the land of al-Qawa, which is: the vacant wilderness, far from habitation and people. It is said: the house is barren, in Arabic "Aqwt" if it is devoid of its inhabitants..

The poet said

Stronger and harsher than blessings and others,

The roaring winds carry with them the dust of my abode.

Another poet said

O land of lofty heights and sturdy support,

You stand strong and endure for all eternity.

said Antarah:

You are greeted from a rock that has surpassed its time,

Stronger and more barren than the mother of ruins.

Most interpreters said it

Mujāhid said(of Our handiwork)

For those who enjoy it of all people: travelers and those present, who use it in the dark, and warms up in the cold, and benefit from it in cooking, baking, warming up and lighting, and remember the fire of hell and seek refuge in Allah from it.

Ibn Zayd said: for the hungry

The Arab say: I haven't been strong since such-and-such, i.e.: I haven't eaten anything.

Al-Rabīʿ and Alsdy said :.

For the low, those whose livelihood becomes narrowed and less"21" The sanders who have no food with them, means: a fire that they kindle and bake with.

It is the narration of Al-ʿAwfī on the authority of Ibn ʿAbbās, may Allah be pleased with them both.

Quṭrb said: the Arabic word Al-Muqawi gives antonyms, meaning poverty, and meaning richness. It is said in Arabic Aqwá for The man if he does not have provisions with him, and in Arabic Aqwá for the man if his animals are strong and his wealth increases.

It was said: Those whose supplies are gone.

#Then celebrate with praises The name of thy Lord, The Supreme !(Quran:56:74)

That is: exalt and acquit Your Lord of what those say about Him.

#Furthermore I call To witness the setting Of the Stars,— (Quran:56:75)

Ibn ʻAbbās, may Allah be pleased with them both, said: They are the stars of the Qur'an, because It was revealed to the Messenger of Allah, may Allah's prayers and peace be upon him, as stars

Furthermore I call To witness: that is I swear and Furthermore which is in Arabic is used as a conjunction as said by most commentators. This was referenced by the recitation of ʻĪsá ibn ʻUmr and Humyd (Furthermore I call To witness) as statement. Some of the Arabic researchers said: In Arabic "lā uqsimu bimawāqiʻi alnuujūmi" is negating meaning: It is not as they say, then Allah resumed the oath, and says: { I call To witness the setting Of the Stars }

Qtādh said: It means the falling stars and their absences.

ʻAṭāʾ ibn Abī Rabāḥ said: their dwellings

Al-Ḥasan said: its bung and scattering on the Day of Resurrection

ʻAbd Allāh ibn Masʻūd, Ibrāhīm, Al'ʻmsh, Yaḥyá, Ḥamzah al-Kisāʾī, Khalaf, Ibn Muḥayṣin, Ḥamīd, Ibn Abī Isḥāq, Rūys, ʻA Yaʻqūb recited the setting which is in Arabic { bmwqʻ }, as singular. The others recited the settings Of the Stars which is in Arabic { bmwāqʻ al-nujūm },as plural. It is the choice Abī ʻUbayd Abī Ḥātim. Those who used the singular was due to the singular indicates the plural and those who used the plural because it is more common and proper according to the interpreters in this regard.

And that is indeed A mighty adjuration If ye but knew,— (Quran:56:76)#

An oath

A mighty adjuration If ye but knew,—

It is great if you knew the value of what Allah has sworn by.

#That this is indeed A Qur-ān most honourable,(Quran: 56:77)

This Book and it is the predicator of the witness.

A Qur-ān most honourable

good honored booster

Abdul Aziz bin Yahya Al-Kinani said: uncreated.

It was said: It was named honourable, because Itd ease prevails over Its difficulty.

#In a Book - well guarded,(Quran:56:78)

Protected by Allah the Almighty, preserved from the devils and all that disgrace.

Abū ḥrzh said: well guarded, Protected from falsehood.

On the authority of Ibn ʻAbbās, May Allah be pleased with them both, said: It is a Book in the Heavens.

It was said: It is the Preserved Tablet.

#Which none shall touch But those who are clean : (Quran:56:79)

This Book is not touched

. But those who are clean :

Of sins, they are angels.

[3014] ʻAbd Allāh ibn Ḥāmid ibn Muḥammad al-Aṣbahānī told us in the months of the year of three hundred eighty eight, on the authority of Abū Ḥāmid Aḥmad ibn Muḥammad ibn al-Ḥasan ibn al-sharqī, on the authority of Muḥammad ibn al-Ḥusayn ibn Ṭarkhān, on the authority of Saʻīd ibn Manṣūr, on the authority of Abū al-Ahwas, on the authority of ʻĀṣim al-Aḥwal, on the authority of Anas: Which none shall touch But those who are clean. Anas said: Angels. (1)

(3015) Abū Bakr ibn ʻAbdūs said on the authority of Abū al-Ḥasan ibn Maḥfūẓ, on the authority of ʻAbd Allāh ibn Hāshim, on the authority of ʻAbd al-Raḥmān, on the authority of Sufyān, on the authority of al-Rabīʻ, on the authority of Saʻīd ibn Jubayr Which none shall touch But those who are clean:said:The angels who are in heaven.

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(1) [3014] The assessment of the reliability of the chain of transmitters:
It includes Muḥammad bin Ṭarkhān whom I did not find. The author's teacher is neither criticized nor authenticated.
The authentication of Ḥadīth:
Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/23 without ʾIsnād.
see: Al-Jāmiʿ li Aḥkām al-Qurʾān (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/225.
As-Siyūṭī cited it in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/230, and attributed it to ʿAbd bin Ḥumayd on the authority of Ar-Rabīʿ on the authority of Anas.

No one understands the facts and subtleties of the Qur'an except those who purify their secrets with the righteous from the filth. (1)

(1) [3015] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find. The author's teacher is neither criticized nor authenticated.
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/205 through Ibn Bashār on the authority of ʿAbdurraḥmān bin Mahdī. See: An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations), Al-Māwardī, 05/464. Maʿālim al-tanzīl (Signs of Revelation), Al-Baghawī, 08/23. Al-Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/225. As-Siyūṭī cited it Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/232 and attributed it to Ibn Al-Mundhir.
The assessment of the reliability of the chain of transmitters:
Munqaṭiʿ (diconnected) ʾIsnād.
The authentication of Ḥadīth:
Mālik referenced it in Al-Muwaṭṭaʾ (lit. The Well-Trodden Path), the Book of Quran, Chapter: Requiring Wuḍū for Touching the Quran, 01/199.
Ad-Dārimī referenced it in his Sunan (2312) through Abū Bakr bin Muḥammad bin ʿAmr bin Ḥazm. Abū Dāwūd narrated it in his Marāsīl (131), from the tradition reported by Az-Zuhrī, and said: I read the in the statement of Abū Bakr bin Muḥammad bin ʿAmr bin Ḥazm, that the Prophet (PBUH) wrote the statment for ʿAmr bin Ḥazm upon assigning him to rule Najran, and cited the full tradition whuch includes: ((no-one should touch the Qur'an unless he was pure.)), then he said: It was narrated by ʾIsnād, but it is not authenitcated.
Al-Wāḥidī referenced it in al-Wasīṭ (the Medium Book), 04/240 on the authority of ʿAbdullāh bin Abī Bakr on the authority of his father. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/23 through Mālik on the authority of ʿAbdullāh bin Abī Bakr bin Ḥazm. Ibn Kathīr said in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 13/391 after citing the Mursal of Abū Dāwūd: This is sound Wijāda (Found Parts of Traditions) which Az-Zuhrī and others read; and that shall be considered. Ad-Dāraquṭnī narrated it on the authority of ʿAmr bin Ḥazm and ʿUthmān Ibn Abī Al-ʿĀṣim though both ʾIsnāds are not due sound.
Ibn ʿAbdulbarr said in At-Tamhīd (The prelude), 17/338: There is no disputes over Mālik's judging that tradition as Mursal. It was narrated as Musnad by Ṣāleḥ's book of history, that is well-known between the scholars to the degree that negates the necessity of searching for ʾIsnād.
Ad-Dāraquṭnī referenced it in his Sunan, 01/128 (429) through ʿAbdullāh bin Abī Bakr on the authority of his father, and said: Mursal tradition with authenticated narrators, 01/129 (432), through ʿAbdullāh and Muḥammad sons of Abū Bakr bin Ḥazm on the authority of their father, and through Sulaymān bin Dāwūd on the authority of Az-Zuhrī on the authority of Abū Bakr bin Muḥammad bin ʿAmr bin Ḥazm. It includes Sulaymān ʾArqam, a weak narrator,

Abū al-ʻĀlīyah and Ibn Zayd said: You are not the owners of sins, but they are the ones who have been purified from sins, like the messengers from the angels. and the messengers from the sons of Adam. So, Gabriel, peace be upon him, descending with It is purified and the messengers Which comes to them are purified.

Ibn ʻAbbās, may Allah be pleased with them both, said: Only those who are purified from polytheism can touch it.

ʻIkrimah said: They are bearers of the Torah and the Gospel.

Qtādh said: Only those who are purified when meeting Allah Almighty can touch it, but in this worldly life, the impure disbeliever and the impure hypocrite touch it.

Ḥayyān narrated on the authority of Al-Kalbī that: They are the honorable and righteous travelers.

Muḥammad ibn Faḍīl said: Only the monotheists can read It.

ʻIkrimah said: Ibn ʻAbbās, may Allah be pleased with them both, forbidden to allow any of the Jews or Christians to read the Qur'an.

Alfrrā' said: Only those who believe in it will find Its taste and benefit.

Al-Ḥusayn ibn al-Faḍl said: Only those whom Allah has purified from polytheism and hypocrisy know Its interpretation and explanation.

Abū Bakr Alwrrāq said: Only happy people can work with it.

Abū al-ʻAbbās ibn ʻAṭā' said No one understands the facts and subtleties of the Qur'an except those who purify their secrets with the righteous from the filth.

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and he is mentioned by the name (Sulaymān bin Dāwūd) but it is a mistake by some tradition narrators.

See: Taqrīb At-Tahdhīb (Simplifying the Abridgment) Ibn Ḥajar, 01/321. It has two Shāhids (another tradition with the same meaning or text through another ʾIsnād).

Aṭ-Ṭabarānī referenced it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 03/205 with the same meaning. It includes Suwayd bin Ḥātem.

Ibn Ḥajar said in Taqrīb At-Tahdhīb (Simplifying the Abridgment) (2678): He is honest with bad memorization and may show mistakes,. Aṭ-Ṭabarānī referenced it in al-Muʻjam al-Awsaṭ (the medium lexicon), 04/181 (3325). Both through the tradition reported by Ḥakīm bin Ḥizām.

Al-Junayd said: They are the ones whose secret is purified from anything but Allah.

It was said: Only those who are purified from ritual impurity, offenses and filthy can touch it

Which none shall touch But those who are clean : Which refers to Quran.

They said: Allah meant by the Qur'an: the Mus-haf, and Allah named it Qur'an due to its proximity and breadth.

It was narrated in the authentic report, that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade traveling with the Qur'an to the land of the enemy, for fear that their hands might reach it

The apparent meaning of the verse is negation, and its meaning is prohibition, as in the words of Allah the Almighty: { Divorced women shall wait concerning themselves for three monthly periods (Quran:2:228) and like this. But and choosing that he is forbidden to him, because if he carries Quran with his skin, then he carries It with a barrier, and yet he is prevented from him.

And they quoted this verse as evidence to prevent the person in the post sexual intercourse state, the menstruating person, and the ritual impure from touching and carrying the Qur'an. They said: It is not permissible for anyone to carry the Qur'an or touch it until it is in a state that allows him to pray. This was agreed upon by the majority of jurists and was said by Ali, Saad bin Abi Waqqas, and Saeed bin Zaid, Ibn Masoud, may Allah be pleased with them, Ataa, Al-Zuhri, Malik and Al-Shafi'i, may Allah have mercy on them, except that Abu Hanifa, may Allah have mercy on him, did not prevent carrying It with a leash or touching It with a barrier, and the choice is that he is forbidden from him, because if he carried him with his skin, then he carried him with a barrier, and yet he is prevented from him.

Al-Ḥukm, ḥmmād, Dāwūd ibn and ʿAlī were of the view that there is nothing wrong with carrying the Quran and touching it in any state, whether the carrier is clean or not, whether a believer or a disbeliever, except that Dāwūd said: It is not permissible for a polytheist to carry the Quran. The evidence is that no one can carry the Qur'an or touch it except in a state of purity:.

Abū Bakr ibn Muḥammad ibn ʻAmr ibn ḥazm narrated on the authority of his father and grandfather that when the Prophet (peace be upon him) sent him to Yemen, he wrote in his book: That the Qur'an should not be touched or carried except by those who are clean.

Sālim ibn ʻAbd Allāh ibn ʻUmar narrated on the authority of his father that the Prophet (peace be upon him) said(Do not touch the Qur'an unless you are purified)), and because it was the consensus of the Companions, may Allah be pleased with them.

It was narrated that ʻAlī, may Allah bless him, was asked "Can a person who is unclean for the Muslims' rituals touch the Quran?" ʻAlī said: "No"

It was narrated that

Muṣʻab ibn Saʻd ibn Abī Waqqāṣ was reciting the Quran, he entered his hand, and touched his penis, so his father took the Qur'an from his hand, and said: Get up, perform ablution, then take it. There is no contradiction for them among the Companions.

Which none shall touch But those who are clean: :

ʻAṭāʾ said: Only the one who performs ablution turns paper from the Quran.

The permissible ones cited the book of the Messenger of Allah, may Allah's prayers and peace be upon him, to Caesar, and in it: In the name of Allah, the Most Gracious, the Most Merciful Say: "O people of the Book! come to common terms as between us and you: that we worship none but God;…..)."(Quran:3:64

And the jurists chose that if there is a need for it and there is an excuse for carrying it, then there is no argument in that. As for children touching it, our companions have two views in that:

And the jurists chose that if there is a need for it and there is an excuse for carrying it, then there is no argument in it. As for children touching it, our companions have two sides in it:

One of them: If the boy is prevented from doing so, he will not acquire the Qur'an, learn it, or memorize it, because his learning and memorization stops as he is young.

The second: that the boy, even if he has purity, it is not complete; Because the intention is not valid from him, and if it is permissible for him to carry Quran in an incomplete purification, it is permissible for him to carry it when he is not clean for Muslim's rituals , and Allah knows best.

A Revelation from the Lord Of the Worlds(quran:56:80).

That is descended from the Lord Of the Worlds

It is called the descended Revelation: as a

It is A Revelation as an adjective of what Allah says That this is indeed A Qur-ān most honourable,

It was said: it is a decadence due to the variety of the Arabic language. As, it is said in Arabic:" Almqdwr : qadarun, wālmkhlwq khalq wa-hādhā al-Dirham ḍarbu al'myri wwzn sab'at Darāhim: and so on.

#Is it such a Message That ye would hold In light esteem ?(Quran:56:81) This means the Quran.

That ye would hold In light esteem Ibn 'Abbās, may Allah bless them both,and 'Aṭā': disclaimers.

Muqātil ibn Sulaymān and Qtādh said: disbelievers. Its equivalence is

Their desire is that Thou shouldst be pliant: So would they be pliant. (Quran:68:9)

Ibn Kaysān said:the pliant is the person who does what he should not do and justifies it with reasons.

Alm'rrij said: the plaint is the hypocrite who is bendable to hide his disbelief.

Pliant and Pliable are the same; the infinitive is pliancy .

In Arabic they are: "Adhana" and "dāhan" which are the same and the origin of the word is" Aldahan"

Mujāhid said: They want you to flatter and take their side.

حفظ

Some of the imams of linguists said: Pliant, are abandoning firmness in accepting the Qur'an and neglecting Its command, flattering and the enemy and flexibility with him instead of the necessity of showing the wrongness of him. The origin of the word is from flexibility and weakness.

Abū Qays ibn al’slt said:

Firmness and strength are better than pliancy, promise, and fear.

And have ye made it Your livelihood that ye Should declare it false ?

That is your your fortune and share of the Qur'an

that ye Should declare it false ?

Al-Ḥasan said: in this verse the servant, whose share of the Book of Allah the Almighty is nothing but a denial of it, has lost.

Others said: This is in the case of rain

‘Aṭā’ Said: We they had rain, they would say: It rained with the promising rainstorm, and the promising rainstorm came true.

(3016)‘Abd Allāh ibn Ḥāmid said on the authority of Muḥammad ibn al-Ḥusayn, on the authority of Aḥmad ibn Yūsuf, on the authority of Alnnaḍr ibn Muḥammad, on the authority of ‘Ikrimah, on the authority of Abū zamīl, on the authority of Ibn ‘Abbās, may Allah be pleased with them both, that: there was (once) a downpour during the life of the of the Prophet, may Allah bless him and grant him peace. The Prophet said" some people entered the morning with gratitude and some with ingratitude (to Allah). Those who entered with gratitude said: This is the blessing of Allah, and those who entered with ingratitude said: Such and such asterism was right. It was upon this that the verse was revealed: Furthermore I call To witness the setting Of the Stars……. And have ye made it Your livelihood that ye Should declare it false ?.

And he explained what Ibn ‘Abbās, may Allah be pleased with them both, about the reason for the revelation of this verse, what was narrated from him that the Prophet, may Allah’s prayers and peace be upon him, went out on a journey and they were thirsty and had no water with them, so they mentioned that to the Prophet, may Allah's prayers and peace be upon him, and he said: Have you seen that if I prayed to Allah for you and you were given rain, then perhaps you would say "We have been given rain by Such and such asterism. They said: O Messenger of Allah: This is not the time of the rainstorms So the Prophet prayed two rak’ahs and called his Lord, then a wind arose, then a cloud arose, so it rained until the valleys flowed and watersheds were filled. Then the Prophet, may Allah’s prayers and peace be upon him, passed with

a group of his companions by a man taking water in his cup , and he was saying: We were watered by such-and-such a rainstorm, he did not say this is from Allah's provision. So, Allah the Almighty sent down the line of verse:. And have ye made it Your livelihood that ye Should declare it false ? That is: your thanks for the for His provision of you is that you deny the grace, and they say: We were watered by such-and-such rain, and this is like saying: You made my kindness to you an offense from you to me, and you made your gratitude to me that you took me as an enemy. As the Almighty says:

So the metaphor of the verse: And you make thanks for your provision, so the added genitive was omitted and the genitive took its place. Allah the Almighty says:

Ask at the town where We have been(Quran:82)

The poet said:

As if the gratitude of the people at the gathering,

Is like the fragrance of musk and the opening of eyes.

(3017)ʿAbd Allāh ibn Ḥāmid said on the authority of ʿUmar ibn al-Ḥusayn, on the authority of Aḥmad, on the authority of Abī, on the authority of Al-Ḥaṣīn, on the authority of Hārūn ibn Saʿd, on the authority of ʿAbd al-Aʿlá, on the authority of Abī ʿAbd al-Raḥmān, on the authority of ʿAlī (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) recited And have ye made it Your livelihood that ye Should declare it false ? [1]

(1) [3016] The assessment of the reliability of the chain of transmitters:
Author's Scholar was neither criticized nor authenticated. ʿIkrima is honest but shows mistakes.
The authentication of Ḥadīth:
Muslim referenced it in the Book of Faith, Chapter: The Kufr (disbelieving) of saying: "We were given rain by such-and-such a star." (243). Aṭ-Ṭabarānī referenced it in Al-Muʿjam Al-Kabīr (The Major Lexicon), through ʿAbbās bin ʿAbdulʿaḍhīm Al-ʿAnbarī on the authority of An-Naḍir bin Muḥammad. Al-Wāḥidī referenced it inAsbāb An-Nuzūl (Reason of Revelation), (423), through Ḥamdān As-Sulamī on the authority of An-Naḍir bin Muḥammad. Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/208, through Saʿīd bin Jubayr on the authority of Ibn ʿAbbās.

On the authority of Al-Haytham ibn ʻAdī that it is from the language of Azd shanūʾah: This person did not have livelihood? that this person did not thank.

On the authority of Abi Huraira said : The Prophet peace be upon him said " Allah the Almighty said: I have never sent down any blessing upon My slaves but some of them become disbelievers thereby, saying: 'We have been given rain by such and such a star.' As for the one who believes in Me and praises Me for giving rain, that is the one who believes in Me and disbelieves in the stars. But the one who says: 'We have been given rain by such and such a star' he has disbelieved in Me and believed in the stars." (1)

Abū Hurayrah and Zayd ibn Khālid al-Juhanī , may Allah be pleased with both of them, narrated

" The Messenger of Allah (peace be upon him) led the Fajr prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he turned towards the people and said, "Do you know what your Rubb has said?" They replied: "Allah and His Messenger know better." Upon this he remarked, "He has said: 'Some of My slaves have entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allah, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.'"

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(1) [3017] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 27/208 through Sufyān bin ʿAbdulʾaʿlā. Ibn Abī Ḥātem referenced it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 10/3334 through Israʾīl on the authority of ʿAbdulʾaʿlā. Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 05/465. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 17/228.
see: Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/234, As-Siyūṭī attributed it to Ibn Al-Mundhir and Ibn Madawayh. It has Shāhid (another tradition with the same meaning or text through another ʾIsnād) in Muslim in the Book of Faith Chapter: The Kufr (disbelieving) of saying: “We were given rain by such-and-such a star.” (71), from the tradition reported by ʿAbbās with the same meaning.

(3018)ʿAqīl narrated on the authority of al-Muʿāfá ibn al-mubtalá, on the authority of Muḥammad ibn Jarīr, on the authority of Bishr ibn Yūnus, on the authority of Sufyān, on the authority of Muḥammad ibn Isḥāq, on the authority of Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī, on the authority of Abī Salamah, on the authority of Abī Hurayrah, may Allah be pleased with him that the Messenger of Allah said Allah the Almighty gives His servants His grace; in the morning or in the evening; Then then some of them will become unbelievers. They say ʻWe have been given rain by such and such a rainy star' (1)

[3018/2] Muḥammad said : I mentioned this Hadith(saying of the prophet) to Saʿīd ibn al-Musayyab, , and he said: we had heard it from Abī Hurayrah,who said " I was told by someone who witnessed ʻUmar ibn al-khiṭāb, may Allah be pleased with him, while he was praying for having rain, that when he finished he turned to al-ʻAbbās , may Allah be pleased with him, and said: O uncle of the Messenger of Allah, how many of the tempestuous raindrops " al-Thurayyā " are left? He said: Scholars claim that it crosses the horizon seven times befor its fall. ʻUmar, may Allah bless him, said: We have had a rainfall due to the Grace and Mercy of Allah, (2)

(3019)ʿAbd Allāh ibn Ḥāmid narrated on the authority of Muḥammad ibn Khālid, on the authority of Dāwūd ibn Sulaymān, on the authority of ʻAbd ibn Ḥamīd, on the authority of Hāshim ibn al-Qāsim, on the authority of Muḥammad ibn Ṭalḥah, on the authority of Ṭalḥah ibn ʻAbd Allāh ibn mḥyryz that he called Sulaymān ibn ʻAbd al-Malik and said to him" If you

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(1) [3018] The assessment of the reliability of the chain of transmitters:
It includes narrators whom I cannot find
The authentication of Ḥadīth:
Muslim referenced it in the Book of Faith, Chapter: The Kufr (disbelieving) of saying: "We were given rain by such-and-such a star." (72),. Annasāʾiyy referenced it in the Book of Praying for Rain, Chapter: Discouraging the Praying for Rain by Planets (1524). Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), 08/25 through Abū Yūnus on the authority of Abū Hurayrah.

(2) **[2/3018] The assessment of the reliability of the chain of transmitters:**
It includes narrators whom I cannot find
The authentication of Ḥadīth:
See: Jāmiʿ Al-Bayān (The Collection of the Interpretations), Aṭ-Ṭabarī, 27/208 and *Al-Jāmiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/230.

learned the science of the stars, you would increase your knowledge" Sulaymān ibn ʻAbd al-Malik said" the Messenger of Allah said "There are three things I fear for my people: seeking rain by the stars,*the injustice of the ruler, and denial of God's decree." (1)

Almfḍḍal recited on the authority of ʻĀṣim and Yaḥyá ibn wthāb: that ye Should declare it false, in Arabic (inkm tkdhbwn) recited with "-Fatḥ altā'" ,lightly that is the short Arabic vowel"a" marked on Arabic "tā" consonant. The others recited it with stress from falsification. Then, Allah addressed them with warning and intimidation.

The poet said:

As for wealth, it does not suffice the youth,

When the heart tightens and the day becomes difficult.

And ye the while (Sit) looking on, (Quran:56:84)To my command and authority..#

Al-Farrā' said: that is known from the speech of the Arabs that they address the group with the verb as if they were his family and companions. What is meant is some of them, whether absent or present, so they say: You killed so-and-so, and the killer is one of them, and it is said to the people of the mosque if they harm a man: Fear Allah, for you are harming Muslims.

But We are nearer To him than ye, And yet see not,—(Quran:56:85)#

With power and knowledge, and you have no ability to defend him

ʻĀmir ibn ʻAbd Qays said: Whenever I looked at something, I saw Allah the Almighty closer to me than it. :

(1) [3019] The assessment of the reliability of the chain of transmitters:
The author's teacher is neither criticized nor authenticated. It includes Ṭalḥa bin Muḥayrīz whom I did not find.
The authentication of Ḥadīth:
Supported by two Shāhids (another tradition with the same meaning or text through another ʾIsnād).
Ibn ʿAbdulbarr referenced it in Jāmiʿ Bayā Al-ʿIlm (the Collection of Knowledge Indication), 02/795. Ibn ʿAsākir referenced it in Tārīkh Dimashq (the History of Damascus), both through the tradition reported by Abū Miḥjan.

It was said: He wanted and our messengers who take his soul are be closer to him than you.

And yet see not. That is: You don't see them

#Then why do you not,— If you are exempt From (future) account,— (Quran:56:86)

Then why do you not: lest If you are exempt From (future) account: humiliated slaves, from your saying: accountable to him with obedience.

It was said: Neither rewarded nor accountable.

Call back the soul, If ye are true (In your claim of Independence) ?(Quran: 56:87)

You return the soul to the body.

If ye are true (In your claim of Independence) ?

(There is for him) Rest And Satisfaction, and A Garden of Delights. (Quran:56)89)#

Al-Ḥasan, Qtādh, Naṣr ibn ʿĀṣim, Al-Jaḥdarī, Rūys, Zayd on the authority of Yaʿqūb recited#

The soul is life, that is, they are called: life and basil, and he mentioned that it is the reading of the Prophet, peace be upon him.

(3020)Muḥammad ibn Naʿīm narrated on the authority of al-Ḥusayn ibn Ayyūb, on the authority of ʿAlī ibn ʿAbd al-ʿAzīz, on the authority of Abū ʿUbayd, on the authority of Marwān ibn Muʿāwiyah, on the authority of Abī Ḥammād al-Khurāsānī, on the authority of Badīl ibn Maysarah, on the authority of ʿAbd Allāh ibn shaqīq, on the authority of ʿĀ'ishah, may Allah please her,she said the Messenger of Allah recited this letter (There is for him) Rest, in Arabic(frūḥ) with a damma that is a short Arabic vowel"u" marked on the Arabic letter "Alrā'" (1)

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(1) [3020] The assessment of the reliability of the chain of transmitters:
it includes: Abū Ḥammād Al-Kharasānī whom I could not identify.
The authentication of Ḥadīth:
An-Naḥās cited it in ʾIʿrāb Al-Qurʾān (Parcing the Quran), 04/346 through Budayl bin Maysara.
see: *Al-Jamiʿ li Aḥkām al-Qurʾān* (The Compilation of the Quranic Rules), Al-Qurṭubī, 17/232.

(3021)Abī ʻUbayd narrated on Ḥajjāj, on the authority of Hārūn ibn Mūsá al-Muʻallim, on the authority of Badīl ibn Maysarah, on the authority of ʻAbd Allāh ibn shaqīq, on the authority of ʻĀ'ishah, may Allah please her,she said that she heard the Messenger of Allah reciting(There is for him) Rest, in Arabic(frūḥ) with a damma that is a short Arabic vowel"u" marked on the Arabic letter "Alrā'" (1)

The others recited with a Fatḥ that is a short Arabic vowel"a" marked on the Arabic letter "Alrā'"

They differed in its meaning

Ibn ʻAbbās , may Alla bless them both, and Mujāhid: comfort.

Saʻīd ibn Jubayr said: The soul of relief.

Abū ḥrzh said: The soul is rest from the world.

Al-Ḍaḥḥāk said: It is forgiveness and mercy.

The poet said:

The peace of Allah and its fragrance,

And His mercy, and the sky of pearls.

Others like Al-Ḥasan and Qtādh: It is the well-known basil that can be smelt.

Abū Bakr al-Warrāq The spirit is salvation from the fire, and the basil is entering the abode of settlement. :

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(1) [3021] The assessment of the reliability of the chain of transmitters:
Sound ʾIsnād.
The authentication of Ḥadīth:
at-Tirmidhī referenced it in the Book of recitations, Chapter: Sūrah of Wāqiʿa (2983) through Jaʿfar bin Sulaymān Aḍ-Ḍabʿī on the authority of Hārūn Al-ʾAʿwar on the authority of Budayl bin Maysara. Abū ʿīsā said: This is a sound and Gharīb tradition; we know it only from the narration of Hārūn Al-ʾAʿwar.
Abū Dāwūd referenced it in the Book of Accents and Recitations (3991), on the authority of Muslim bin Ibrāhīm on the authority of Hārūn bin Maswā An-Naḥwī on the authority of Budayl bin Maysara.
Al-Bukhāriyy referenced it in al-Tārīkh al-kabīr (the Major Compendium of History), 08/223 (2794) through Shuʿba on the authority of Hārūn on the authority of Budayl.
Abū Nuʿaym referenced it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 03/63 through Abū Dāwūd Aṭ-Ṭayālisī on the authority of Hārūn Al-ʾAʿwar on the authority of Budayl.

Al-Tirmidhī said: The soul is resting in the grave, and the basil is entering Paradise.

Bassām ibn ʿAbd Allāh said: The spirit is safety, and the basil is dignity.

Saʿd said: The spirit embraces the firstborn, and the basil accompanies the righteous

Alkhzāz said.

And it was said: The spirit is death as a martyr, and the basil is the equal of happiness. And it was said: The spirit is the revealing of distress, and the basil is the forgiveness of sins.

The spirit is revealing the cover, the basil, the rota, and the meeting It was said: The spirit is the revealing of grief and the basil is the forgiveness of sins, and it was said: The spirit is steadfastness in faith and the basil is the attainment of safety and security, and it was said: The spirit is his bounty and the basil And it was said: The spirit is to ease the reckoning, and the basil is to multiply the reward. And it was said: The spirit is pardon without punishment, and the basil is sustenance without reckoning.

A Garden of Delights. For their bodies

#And if he be Of the Companions of The Right Hand,(Quran:56:90)

If this dead person is Of the Companions of The Right Hand

#(For him is the salutation), " Peace be unto thee ", From the Companions Of the Right Hand. ,(Quran:56:91)

{Peace} there is a deletion of the adjective, which is peaceful.

{ Peace be unto thee } O Muhammad { From the Companions Of the Right Hand } so do not worry about them, for they are free from Allah's punishment.

And it was said: Peace be upon you, O human being, who is among the people of the right, from the punishment of God. And it was said: Its meaning is said to him: Peace be upon you that you are one of the people of the right, and I deleted that you are. {فسلام}.

And it was said: Peace be upon you, O human being, who is among the people of the right, from the punishment of allah. And it was said: Its meaning is said to him: Peace be upon you that you are one of the people of the right, and I deleted that you are.

Al-Farrā' said: This is a proof for you that you are among the companions of the right and you are is omitted

It was said: it is approved to you that they are among the people of the right.

It was said: Peace be upon you that they are among the people of the right.

Qtādh said: Allah's angels greet you.

Al-Zajjāj said: " Peace be unto thee; Muḥammad: You see in them what you love of safety, and you know what reward has been prepared for them as Allah says: (They will be) among Lote-trees without thorns,

It was said: It is in the sense of that: Let alone it as an honor, and it suffices you for generosity, that is: Do not ask for an addition to their safety, majesty and greatness of status, and it was said: It means, O servant, you have delivered from what you hate, for you are among the companions of the right.

#And if he be Of those who treat (Truth) as Falsehood,

(Quran:56:92)

With resurrection

, Who go wrong from guidance and they are the companions of the left hand..

#For him is Entertainment With Boiling Water, (Quran:56:93)

That is torment حفظ الترجمة

Embracing heat

With Boiling Water

And burning in Hell-Fire.

Entering the Fire. It was said: a residence in Hell and suffering the types of torment therein.

Verily, this is The Very Truth And Certainty.(Quran:56:95)

This is which is described.It was , also, said: this Quran is The Very Truth And Certainty. There is no doubt about it. It was said: that is, the certain truth , and it is permissible to add the certain to the truth;they are of one meaning but different in wording..

It is as you say: the eye of certainty and pure certainty.

Almbrrid said: It is as you say: the eye of certainty and pure certainty.

Al-Zajjāj said: Meaning: To be rightly certain of the truth

Qtādh said: In this verse, Allah Almighty does not leave anyone until He makes him aware of certainty from this Qur'an. As for the believer, he is certain in this worldly life, and that will benefit him on the Day of Resurrection. As for the disbeliever, he is certain on the Day of Resurrection when certainty will not benefit him.

So celebrate with praises The name of thy Lord, The Supreme. (Quran:56:96)#

That is: pray by remembering your Lord and by His command.

It was said: Remember the name of your great Lord and glorify Him

It was said: Exalt the name of Allah from evil.

(3022) Ibn fnjwyh told us on the authority of Ibn shnbh, on the authority of Ḥamzah ibn Muḥammad al-Kātib, on the authority of Naʿīm ibn Ḥammād, on the authority of ʻAbd Allāh ibn al-Mubārak, on the authority of Mūsá ibn Ayyūb al-Ghāfiqī, on the authority of his uncle;Iyās ibn ʻāmr, on the authority of ʻUqbah ibn ʻĀmir al-Juhanī, may Allah bless him, when Allah has revealed. So celebrate with praises The name of thy Lord, The Supreme., the Prophet said recite it while bowing. When Allah has reavled { So celebrate with praises The name of thy Lord, the Most High} was revealed, the Prophet, may Allah's prayers and peace be upon him, said: ((Make it in your prostration)). [(1)]

(1) [3022] The assessment of the reliability of the chain of transmitters:
It includes Ibn Shanabah whom is neither criticized nor authenticated.
The authentication of Ḥadīth:
ʾIbn Mājah referenced it in the Book of Observing the Prayers, Chpater: Bowing and Prostration (887), through ʿAmr bin Rāfiʿ Al-Bajalī on the authority of ʿAbdullāh bin Al-Mubārak. Abū Dāwūd referenced it in the Book of Prayers, Chapter: What shall be said during Bowing and Prostration (869), through Ar-Rabīʿ bin Nāfiʿ and Mūsā bin ʾIsmāʿīl on the authority of ʿAbdullāh bin Al-Mubārak. Imām Aḥmad referenced it in the Musnad, 04/155 (17414).
Ad-Dārimī referenced it in his Sunan (1344), through ʿAbdullāh bin Yazīd Al-Muqriʾ on the authority of Mūsā bin ʾAyyūb. Al-Baghawī referenced it in Maʿālim At-Tanzīl (The Revelation Signs), through Aḥmad As-Sharīḥī on the authority of Aḥmad bin Muḥammad Ath-Thaʿlabī on the authority of Ibn Fanjawayh.